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THE PRINCE OF NORTHUMBRIA

BY RICHARD ROLLE DE HAMPOLE

A NORTHUMBRIAN POEM

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RICHARD ROLLE DE HAMPOLE

FROM THE MANUSCRIPTS OF THE LAMBERTS OF THE
HOLY ROMAN EMPIRE

AND

AN INTRODUCTION, NOTES, AND GLOSSARY BY

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THE PRICKE OF CONSCIENCE

(STIMULUS CONSCIENTIÆ)

A NORTHUMBRIAN POEM

BY

RICHARD ROLLE DE HAMPOLE.

COPIED AND EDITED FROM MANUSCRIPTS IN THE LIBRARY OF THE
BRITISH MUSEUM,

WITH

AN INTRODUCTION, NOTES, AND GLOSSARIAL INDEX

BY

RICHARD MORRIS,

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THE PRICK OF CONSCIENCE

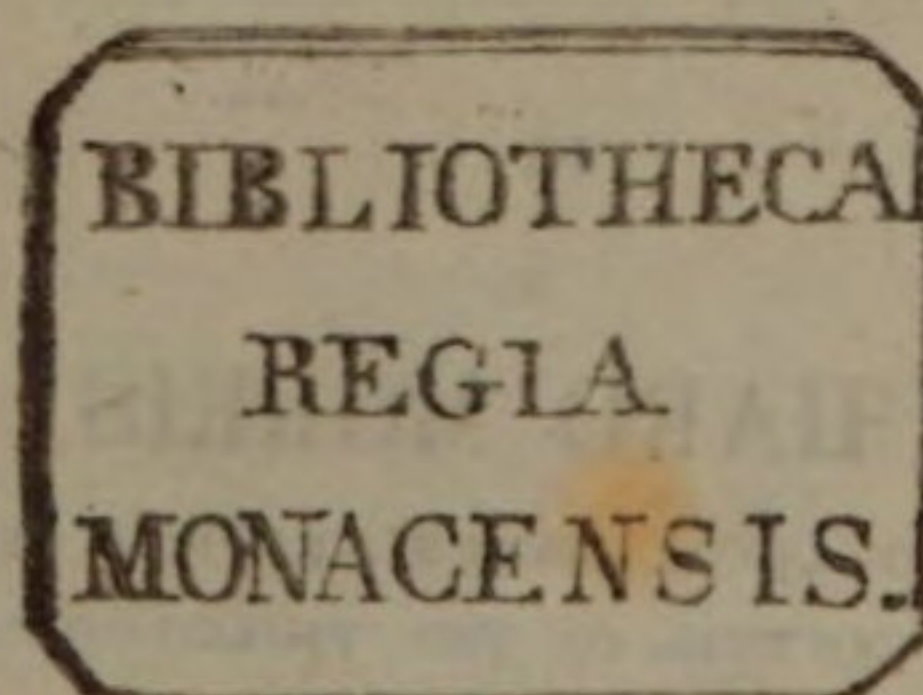
(EXTRACTS FROM THE ORIGINAL)

A NORTHUMBRIAN POEM

RICHARD ROSS DE HARVARD

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PREFACE.

Among the manuscript-collections of the British Museum there are no less than ten copies of the 'Pricke of Conscience' and though all of them have been carefully examined for the purpose of obtaining a good text, yet one has seemed of so much greater philological value to the students of Old English literature than the others that I have made it the basis of the following text.—The ten copies, a description of which will be found in the printed catalogues of Manuscripts, are:—

Additional MSS., Nos. 11305, 22283;

Cottonian MS., Galba E. ix;

Harleian MSS., Nos. 106, 1731, 2377, 2394, 4196, 6923;

Lansdowne MS., No. 348.

The present volume is printed from the Cottonian MS., Galba E. ix, a fine folio volume of Northumbrian poetry, containing the romance of Ywayne and Gawaine, the Seven Sages, Minot's poems, a few short treatises on the deadly sins, shrift &c., the Gospel of Nichodemus, together with the Pricke of Conscience which forms the concluding portion of the manuscript.

My choice of this MS. in preference to the others has been influenced by the following considerations:—

1. The reputed author RICHARD ROLLE de Hampole more commonly called Hampole, lived in the priory of Hampole, four miles from Doncaster in Yorkshire. He was one of the most popular divines of the fourteenth century. Writing as he tells us he did for the *unlered and lewed*, it is not at all likely that he would have employed any other mode of communication than the

dialect of the district in which he lived; this as we well know was Northumbrian, the

‘Language of the Northin lede
That can nan other Inglis rede’.¹

2. Six manuscripts² out of the ten already enumerated are evidently transcriptions of a Northern copy adapted more or less skilfully to the southern, western and midland dialects. This is easily proved by the way in which the several transcribers have endeavoured to *translate* pure Northumbrian words into their own South-, West- and Midland-English.

One example must suffice to explain our meaning.—In the Cottonian manuscript Hampole speaks of the conception of man in the following terms:—

“He was consayved synfully
Within his awen moder body,
Par duellid man in a myrk dungeon,
And in a foul sted of corrupcion,
Whar he had na other fode,
Bot wlat som glet and *loper blode*.” (p. 13, l. 446—459.)

A north countryman would have known that *loper* (more commonly *loperd*, *lopered*) meant curdled, coagulated, but the word was evidently unknown in the south for instead of

“Bot wlat som glet and *loper blode*.”

Addit. MS. 11305 reads:—

“Bot lothsom glette and *filthede of blode*.”

The transcriber of MS. Y.³ shows still more ingenuity in ren-

¹ Cursor Mundi (Northumbrian version) a MS. in the College of Physicians at Edinburgh, fol. 43b, col. 2. Quoted by J. Small M. A. in *Metrical Homilies* p. xxi.

² Harl. MSS., Nos. 106, 1731, 2377 (all very imperfect).

Addit. MSS. Nos. 11305, 22283 (perfect).

Lansd. MS. No. 348 (imperfect).

The Harl. MSS. 2394, 6923 (all very imperfect) and 4196 (imperfect) are in the Northumbrian dialect and have been collated so far as was possible with the Cott. MS.—The Harl. MS. 4196 is the best of these Northern copies and differs but slightly from the copy which has supplied the present text.

³ I take this opportunity of acknowledging the kindness of James Yates Esq. who, unsolicited, placed a fine MS. copy of the ‘Pricke of Conscience’ (xivth century) at my disposal, as soon as he heard that an

dering the uncouth term by one easily intelligible and which at the same time bears no slight resemblance to it, as the following reading will shew:—

“He was conceyved synfully
Wip-inne his owen moder body
Panne dwelleþ man in a foule dungeoune,
And in a foule stede of corrupcioune,
Where he haþ non oþer fode,
Bot glette and *lepres foule blode*.” (fol. 14.)

It need hardly be said that between ‘*lepres blode*’ and ‘*loper blode*’ there is not the slightest connection.

Lopered, Sc. *lopperit*, like many other northern terms has gradually travelled southwards, for we find it in Forby and other collectors of provincialisms.

This example is sufficient to show how far the numerous transcribers of Hampole are to be trusted in their translations of Northumbrian words. In some instances however the various readings are useful and a few of them from Addit. MSS. 11305, 22283; Lansd. MS. 348, are worthy of notice:—

coldness	for dasednes, (Northern)
droubelonde	„ domland,
pees	„ saghtel,
lowryng	„ merryng,
riche	„ bigg,
roryng	„ romyng,
slouh	„ rym,
strangly	„ worow.

From these remarks it may be inferred that the Cottonian manuscript supplies us with a text, which if we have a knowledge of its vocabulary, is far more intelligible than any of the copies written for readers of the South of England. The language too is more archaic, while the length of the poem furnishes us with material for the study of a most important English dialect, the published vocabulary of which is confessedly very meagre; and the influence of which upon the classical or written language has as yet received but little attention.

edition of that poem was forthcoming. This copy I have marked as MS. Y., and from it is printed the very full table of contents contained in the present volume.

Most writers upon the English language, and even those who have treated their subject historically, seem to have been ignorant of the existence of any material for the illustration of English dialects from the latter part of the xiiith to the middle of the xvth century. Mr Marsh in his new volume on the English language produces passages from the Northumbrian Psalms, along with many extracts from southern writers, as illustrating the progress of our language in the latter part of the xiiith century, while in treating of the literature of the xivth century he refuses to give credit to Minot's poems on account of their Scotch accent!

The hand-writing of the Cottonian Manuscript is generally assigned to the reign of Henry V, but there are good reasons for placing it not later than the commencement of the xvth century. The language of Hampole is of course much earlier than this, being that of the North of England towards the end of the first half of the xivth century¹. Towards the latter half of this period we find the Northumbrian yielding to the influence of the Southern dialects; thus in undoubted specimens of this idiom in the latter part of the xivth century we find that *bath*, *mare*, *ma*, *na*, *ar* and *twa* have become also, both, more, mo, no, or, two. We even find the *a* in the preterites *wrang*, *sang* &c. becoming *o* in wrong and song &c.

The Cottonian MS. is unfortunately imperfect, but this was not discovered until a great portion of it had been transcribed and in print. The text of the poem in the present volume is however complete, the deficiency being supplied by a Northumbrian MS. (Harl. 4196) of the same date which is also imperfect.

THE NORTHUMBRIAN DIALECT.

In discussing the peculiarities of the Northumbrian dialect² most writers have confined their remarks to that portion of it spoken

¹ There are MSS. (southern) of the 'Pricke of Conscience' as old as the middle of the xivth century, but their language is comparatively modern as compared with the Northumbrian ones of a later date.

The fact of not finding MSS. older than the middle of the xivth century would seem to show that Hampole compiled the 'Pricke of Conscience' but a few years before his death (A. D. 1349).

² The following is a list of works which have furnished material for determining the characteristics of the Northumbrian dialect:—

in the North of England, forgetting that the same form of speech was also spoken in the Lowlands of Scotland.

In the literary documents of the xivth and xvth centuries there is very little difference between Scottish and this N. English dialect, in fact, so little that critics have been sadly at fault in determining the locality of certain Northumbrian writings, ascribing a Scottish origin to many works composed South of the Tweed. Minot's poems and Barbour's Bruce have many points of resemblance, together with some few of difference, the latter being chiefly confined to orthography, and to a number of words peculiar to the Lowland Scotch. Otherwise in Grammar and Vocabulary the idioms North and South of the Tweed belong to one and the same dialect.

As regards orthography the Lowland Scotch has an advantage over its sister-dialect, in giving stress to the syllable which marks inflexion as:—

1. *-is* or *-ys* for *-es*, *-s* in the plural number, possessive case of nouns, and in the person endings of the Indicative mood present tense.

Thar speris, pennounis and thar scheldis,
Of licht enlumynit all the feldis.

(Barbour. The Bruce, p. 181.)

2. *-it*, *-yt* for *-ed*, *-d* in the preterites and passive participles of regular verbs:

"Bath he and law the land was then
All occupyit with Inglismen
That disputit atour all thing.

(The Bruce p. 96.)

The Early English Psalter. Edited by the Rev. J. Stevenson, for the Surtees Society.

English Metrical Homilies. Edited by John Small, M. A. 1862.

The Romance of Ywayne and Gawaine, in Ritson's Metrical Romances.

The Cursor Mundi. Cottonian MS. Vespasian A. iii.

Metrical Homilies in Harleian MS. 4196 and Cottonian MS. Tiberius E. vii.

The Seven Sages' &c. Cott. MS. Galba E. ix.

Barbour's Bruce. Edited for the Spalding Club.

The Morte Arthure and Thornton Romances (edited by Halliwell), have been *very sparingly* used. — There is good reason for believing that a Lincolnshire scribe has tampered with the texts. The fine romance of Sir Tristrem (Ed. Scott.) originally composed in the Northumbrian dialect, has been rendered nearly worthless by the alterations of a midland scribe.

"In carri^k sone arrivit he,
And passit throu all the cuntre." (Ibid. p. 95.)

Other orthographical differences occur of which the following are the most marked:—

I. a) *-icht, -echt, ocht* for *-ight, -eght, -oght*:

fight for fight,
hecht for heght = height,
licht for light,
ocht for oght = aught,
wicht for wight = active;

b) *-aucht* for *-aght*:

aucht for aght = eight, possession,
saucht for saght = reconciliation,
straucht for straght = stretched;

c) *-euch* for *-ogh*:

beuch for bogh,
dreuch (drew) for drogh (drow) = drew,
eneuch (enew) for enogh (enow) = enough,
leuch for logh = laughed,
pleuch for plogh (plow) = plough,
sleuch (slew) for slogh (slow) = slew.

II. *a* for *e*:

na for ne = nor,
skar for sker = rock,
warld for werld = world,
wary for wery = curse,
yharn for yhern = yearn.

III. *e* for *a*:

threll for thrall,
wes for was,
ger for gar.

IV. *o* for *a*:

mony for many,
ony for any,

V. *u* for *o*:

cluke for cloke = claw,
ruse for rose = boast,
tume for tome = empty,
wuke for woke.

VI. *gif* for *yf*, if.

Yef occurs in the Metrical Homilies for 'if' and is worthy of notice on account of its likeness to the Fris. *jef* (A. Sax. if = *gif*).

Among grammatical differences the following are the most important:—

I. *Begouth* and occasionally *couth* for *began* or *bigan*.

Dr. Latham¹ calls *begouth* a present tense supposing it to be another form of *beginneth*, an almost impossible word in Scotch, the usual form of it being *beginnes*.

Begouth or *couth* is however a preterite and always used as a principal, whereas *gan* (= began) is employed only as an auxiliary verb.

II. *a* or *o* for *e* in the following preterities:—

claf for *clef* = *clave*, *cleft*.

grat for *gret* = *wept*,

lap for *lep* = *leapt*,

wox for *wex* = *increased*.

III. The use of *syne* as a preposition and an adverb.

Barbour and Wyntown frequently use *syne* as a preposition in the sense of 'after', and as an adverb = afterwards, while Hampole and other Northumbrian writers employ *syn* or *sen* as a conjunction only and never as a time-word, for which they employ *sithen*.—The dialect North of the Tweed has made a distinction between *syn* and *sen*, employing the former as an adverb and preposition, the latter as a conjunction.

IV. *Set* (= *seth* = *sithen*) in Scotch means 'since' and is only employed as a conjunction, while writers South of the Tweed always employ *sythen* as an adverb in the sense of 'afterwards, since'.V. *Bot* (but) as a preposition meaning 'without' is confined to Scottish writers². It never takes this meaning in Hampole,

¹ English Language 2nd edition.

² Southern writers of the xiiith and xivth centuries use *but* (butan) as a preposition but never as a conjunction, in the sense of *but* (adversative) for which they employ *ac*. Barbour uses *bot* (*but*) as an adverb, a conjunction or a preposition.

Psalms &c. where it is employed as a conjunction or an adverb in the sense of 'but, except, only'.

The vocabulary of the Lowland Scotch is substantially one with the Northumbrian South of the Tweed; there are however terms peculiar to each, as for instance; in the former we never find *layt* to seek, *amell* (*emell*, *omell*) among, *forwit* before, *slike* (such), while in the latter we never meet *anerly*, *forouten*, *gretumly*, *inkerly*, *sic* &c.

The forms *sic*, *slike*, and *swilk* signifying 'such' are worthy of notice as they seem to indicate, wherever they occur in literary documents, three distinct localities of composition.

Sic is Scottish and is perhaps a contracted form of *slike*. The latter word marks a border dialect and is evidently the Icelandic *slik* = such, the like, (*slikt*, *slik'r*, *slik*). *Swilk* A.S. *swilc* is the usual Yorkshire form.¹

Sic for *slike* is perhaps the earliest instance of dropping the *l*, a practice which became very common, at a much later period, among Scottish writers.

Wherever we find the form *slike*, we find also a marked resemblance to forms which have been looked upon as peculiarly Scottish; thus in the Cursor Mundi, Metrical Homilies and Minot's Poems where *slike* so frequently occurs we meet with *sa* and *thoru* (Sc. *sa* and *thorow*) which in the Psalms and Hampole are represented by *swa* and *thurgh*.² (*Thoru* is the Anglian *thorh* while *thurgh* is the West Saxon *thurh*.)

In the former works we meet with a larger number of words of Scandinavian origin, a few of which have hitherto been noticed as occurring only in the Local-names of the North of England, as *sker*, rock, *hogh* (Sc. *heuch*), hill, *stank*, *stang*, pond, *fell*, hill, *keld*, a well. *Gar* or *ger* [pret. *gart*, *gert*] common enough in Barbour, the Cursor Mundi and Met. Hom. never occurs either in the Psalms or in Hampole.

¹ It must not be supposed that *swilk* is unknown where *sic* and *slike* occur; its employment however in Scotch is only occasional. It is somewhat strange that *sic* is now used South of the Tweed while in the xiiith and xivth centuries it was unknown.

² *Swa* or *sua* is not unfamiliar to Scottish writers of the xivth and xvth centuries.

As the Cursor Mundi is frequently quoted in the present volume as an authority for certain words and forms of words, the following short poem entitled 'De Penis' is transcribed from it as a specimen of the Northumbrian dialect (of Northumberland) in the latter part of the xiiith century. It may perhaps throw some light upon the material employed by Hampole in the compilation of the 'Pricke of Conscience'.

VIII paines principale es þar, [in helle]
 Crist lat us never þider far.
 Þe first, it es þe fire sa hatte,
 Þat al þe mikel se sa wate,¹
 Þof þat it casten war þar-in,
 Suld it never-þe-less brin;
 Sua þat ur fire ne mai na mare
 Again þat fire þat [sal] brin þar,
 Þan painted fire gain² urs moght
 Þat apon a wagh³ war wroght.
 Ever it brennes dai and night
 Bot never mare it castes light.
 Þe toþer paine is tald sa kene,
 Þat mans muth it mai noght mene.
 Þat þof a fer[e]n felle war made,
 And þoru a chance þar-in it gladd⁴
 Quils þou moght turn þi hand abute,
 It suld worth [f]rese^a wituten dute.
 Þe thrid pine es hard to drei,
 O wormes þat sal never dei,
 Ffelle draguns and tades bath,
 Þat ar apon to lok ful lath,
 Fful wlatsum on to here or se,
 Fful wa es þam þat þare sal be;
 Als we se fixs in water suim,
 Sua live þai in þat lou⁵ sa dim.
 Þe ferth paine it es o stinc,
 Þat mai na man sa mikel thinc.
 Þe fifte es undemnes dint,
 Þat þaa wreches þare sal hint,
 Als it war dintes on a stepi,
 Þat smythes smittes in a smeþey.

¹ wet² against³ wall⁴ glided⁵ pit.

^a As the MS. is rather indistinct *yse* may have been the original reading.

Paa dintes ar ful fers and felle
 Herder pan es here irinn melle.
 Pe sext paine, es noght to scape,
 Es suilk mercknes men mai it grape;
 Sua wonder think^a par sal it be,
 Pat nan ne mai on oper se.
 Pe sevend scenscip al for pair sin,
 Ai scam lastand pat never sal blin,
 Ffor par-tille sal ilkan ha sight
 To se pe scenscip on oper plight.⁶
 Pe aghtand pine it es ful grise⁷
 To se paa warlaus in pait wise,
 Strang paine es it on pam to loke,
 And namli laght until pair crok;
 Pat dreri din, pat balful bere,⁸
 Pat pai wit-uten stint sal here,
 O paa wepand in pat waa,
 Pat sal pam last for ever and ai.
 Ffirend bandes es pe nind,
 Als in hali writt we find,
 Pat al pair limes ar bunden wit,
 Wituten leth⁹ of ani lith¹⁰.
 Bot a point es par [pat] pam pines mare,
 Pan elles al pair oper fare¹¹.
 Pai wat pair pine sal ha nan end,
 Ffor pai mai haf na might to mend.
 And qui par es paa paines nine
 Here nu pe skil of ilk pine;
 Nine orders of angels pai forsok,
 Quen pai pam to pe warlau tok,
 Parfor sal pai pined be,
 Wit paa pines, sex and thre;
 Ffor pat pai war won to brin
 In catel wit covetise to win,
 To-quils pai in pis werld war
 Ai sal pai brin *al par for par*.^b
 And paa men pat sa starck¹² war her,
 Stilli¹³ pair wickedhed to ster
 And brint par-in sa war pai bald,
 Pai sal have ever pat water cald.
 Pai pat war fild wit enst and hete
 Pat ipenli¹⁴ pair hertes ete,

^a *thick?*^b *al par for par* = always there for that (sin).⁶ misfortune⁷ terrible⁸ noise⁹ loosening¹⁰ limb¹¹ sorrow¹² stubborn¹³ secretly¹⁴ frequently.

Þar wormes sal þam underwrote¹⁵
 In bale wituten hope and bote,
 And for-þi þai her war wont to li
 In þair stincand licheri,
 Ne wald noght here bot þair delites,
 Þat drogh þam until oþer vices,
 Þai sal haf ipen¹⁶ stinc iwiss
 Þat þai sal never mar mis.
 And for þai wald na disciplin,
 Thole for lue of ur drightin¹⁷
 Þai sal be beft¹⁸ wit-uten hove¹⁹,
 Ne merci nan to þair behove;
 And for þai wald noght þe light,
 Þat gis of sothfastnes þe sight,
 Þat es godd self at understand,
 Þai sal haf mircknes ai lastand;
 And for þai wald noght scribe þair sake²⁰,
 Ne fore þair ending mendes make,
 Ilkan sal se wit sight o scam
 Quat blenck²¹ on oþer es to blam;
 And þai þat wald na spelling here
 O godd, ne of his laghes lere
 Ffor-þi þan sal þai here þe sunes
 O nedders bath and of draguns,
 Þat reuful bere, þat waful cri
 Þat wa es þam sted þar-bi.
 And for-þi þai gilderd were,
 Wit in þis liif wit lustes sere,
 Þai sal suffer soru ai þar,
 Apon þair membres ai-quare;
 Ai²² wend þai here to live in sin,
 Þar sal þai dei wit-uten blin,
 Deiand ai and never ded,
 Ffor ded sal fle þam als þair fede²³;
 Þai sal be sett in þair prisun,
 Upward þair fete, þair hefdes dun
 Þair backes til war oþer^a bete
 Wit pine on ilk side umsete.
 Þe rightwisemen sal se þaa pines
 Apon ur laverd wiperwines²⁴,
 Þat þair blis mai be þe mare,
 Þat þai er scaped o þat care.

¹⁵ under-root ¹⁶ frequent ¹⁷ lord ¹⁸ beaten ¹⁹ cessa-
 tion ²⁰ fault ²¹ fault ²² = wened = thought ²³ enemy
²⁴ adversary. ^a over?

Þe wicked alsua þe gode sal se,
 Wit-in þair gammen stad and gle,
 Þat þai þe sorfuller sal be,
 Þat losen folili has þat le;^a
 To domesdai sua sal þai fare,
 Bot efter domesdai na mar
 Ffor to þam se þaa maledight;
 Bot þe seli sal o þam ha sight.
 Bot þof þai se þam, wiit þou wele,
 O þaim þai sal noght reu a dele;
 If fader sagh his son þare,
 Or sun his fader in þat care,
 Þe wiif hir man, or man his wiif,
 Or freind he luved als his liif,
 Ffor þair misfar suld þai not murn,
 Ne ans for þair skathes skurn.²⁵
 Bot suld þai haf a gret delite
 To se þam seclid²⁶ in þair site,
 Als we haf here on summers dai,
 To se fixs in a water plai;
 Ffor-qui, þe rightwis blith sal be,
 Quen he sal wrak²⁷ on sinful se.
 If þai suld for þaa feluns prai,
 It war gain godd and gret deraí;
 Ffor þai til him sal be sa queme,
 Al sal þam like þat he sal deme.
 To deme us mot þat drightin sua
 Þat we com never unto þat wa.

^a *gle?*²⁵ shun²⁶ *setlid?*²⁷ vengeance.

GRAMMATICAL DETAILS.

I. Nouns.

The genitive singular ends in *-es*, *-s*, occasionally in *-is*, *-ys*, as in Scotch.

Very frequently the sign of the case is omitted as,

Fader house = father's house,

Hefd hare = head's hair, hair of the head,

Man son = man's son, son of man,

Moder kne = mother's kne.

The plural number ends in *-es*, *-s*.

Eghen (eyes), *oxen* and *schon* (shoes) are examples of plurals in *-en*, *-n*, and the only ones I have been able to meet with.

Child and *ka* (or *cu* = cow) make the plurals *childer* and *ky*.

Brother is in the plural *brether*, *brethir* just as the Icelandic *brothir* makes *bræthir*, Dan. *bröder*. *Hend*, the plural of *hand*, is the Icelandic *hender* (the plural of *hönd*) and is of very frequent occurrence.¹

Harn, brain, makes the plural *hern*. Cf. the Dan. *haand*, *hænder*; *vaand*, *vænder*.

Frend is both singular and plural. This may have arisen from the A. Saxon plural *frynd* not being very differently pronounced from the singular *freond*. *Frend* occurs also as a plural in the *Ormulum*. The use of *freond* as a plural in the *Owl and Nightingale* (but not noticed in Coleridge's *Glossarial Index*) would lead us to suppose that the singular had acquired a collective sense. Hampole always uses *gayte* (goat)² as a collective noun, a practice peculiarly Northern though not confined to Northumbrian writers.

The nouns *winter*, *yhere* (year), *pund* (pound), *thing*, which were of the neuter gender in Anglo Saxon, are frequently used as plurals without any change of form as:

'fyve hundred *wynter*',

'fyve thowsand *yhere*',

'five hundreth *pund*',

'alle *thing*'.

Myle feminine in A. S. is also used as a plural as 'fourty *myle*'.

All words ending in *-yng*, *-ing* (derived from verbs) are substantives and not participles:

geting, conception; *gretynge*, cry; *kepyng*, custody; *knawynge*, knowledge; *movynge*, motion; *removynge*, removal.

We find traces of the Scandinavian suffix *-leik* (O. N. *leikr*) in:

ferdlayk fear,

hendlaic politeness,

revelaic robbery,

wedlayk wedlock.

Tinsel = perdition contains the Dan. *-sel* in *födsel*, birth; *in-forsel*, importation.

¹ In the Northumbrian Gospels ed. Bouterwek, *feder* occurs as the pl. of *fader*. (Mt. 10, 32.) Cf. Icel. *faðir*, pl. *feðir*.

² Cf. 'a tryppe of *gayte*.' (Thornton Romances.) Wiclif also uses *gayt* as a collective noun.

The A. Sax. suffix *-ræden*² is preserved without much change in:

fa-reden enmity,
felaw-reden fellowship,
hat-reden hatred,
luf-reden love,
man-reden homage,
sib-reden relationship.

The ending *-hede*, *-hed* = *-hood* is not the A. Sax. *-hád*, preserved by the Scotch in *-hade*, but the Frisian *-hed*, *-hede* in *dwalikhed*, error; *dweshed*, folly; *werhed*, truth; *falschede*, falsehood. Cf. Dan. *-hed* in *frihed*, freedom; *hvidhed*, whiteness,

II. Adjectives.

Adjectives have no sign to mark the plural, unless the *e* in *hise* and *thise* (before plural nouns) be examples of the final *-e* which is so frequently employed in Southern English, as late as the middle of the xvth century, to mark the plural of adjectives.

We often find *this* = *these*, the final *-e* having been dropped in writing but perhaps pronounced in reading.²

Fone or *fune*, a form unknown to Barbour or Wyntown, occurs in Hampole as the plural of *few*.³

þa (A. Sax. *thá*) is generally used as a demonstrative adjective before plural nouns as:

'*þa clerkes*', '*þa bokes*', '*þa wardes*'.

It is also used pronominally before the relative *þat*, and after the prepositions *of* and *to*, as:—

'*of tha*' = of them, theirs; '*to tha*' = to them.

In *þir*, *þer*, these, we have the Icelandic *þær* (*þau*, *þeir*, *þær*) = these.

þas = those. A. Saxon *þæs*.

The Numerals preserve much of the A. Sax. orthography e. g.

An, ane = one. A. Sax. *án*.

Twa, twin = two. A. Sax. *twá* (Ac. *twám*).

Thrin = three. A. S. *threo* (Ac. *thrym*).

¹ This forms of the ending *-red* is not found in Scottish writers.

² It may be stated once for all that the final *e* is not of any value (either as a number or case ending) in Northumbrian Manuscripts. This was pointed out long ago by Dr. Guest.

³ *Bothen* is the plural of *both* in the Promptorium Parvulorum.

Aght, eght = eight. A. Sax. eahta.

Neghen = nine. A. Sax. nigon.

An, ane, one like our article *an* sometimes changes to *a* before a noun commencing with a consonant. This will explain the expression:—

'a manere is' = 'one manere is'.

Aghtend or *achtande* = eighth is note worthy because it is not the A. Saxon *eatoða*, but the Frisian *achtenda*, *achtanda*, both forms being preserved in the Northumbrian dialect.¹

The comparative degree is formed by *-er* or *-ere*, occasionally by *-ar* or *-are*; and the superlative ends in *-est*, *-este*; *-ast* or *-aste*.

Scottish writers more frequently employ the endings *-ar*, *-are*, *-ast*, or *-aste*. This is an instance perhaps of Scandinavian influence.

In *lenger* the comp. of *lang* we have an example of vowel change as in A. Saxon:—

lang, lengre, lengest,

strang, strengre, strengest.

And modern English old, elder, eldest.

The long vowel of the positive often appears shortened in the comparative and superlative² as in the modern English late, latter, last (A. Sax. *læt*, *lator*, *latost*).

Brade, bradder, braddest.

Depe, depper, deppest.

Grete, gretter, grettest.

Hate, hatter, hattest.

Swete, swetter, swettest.

The following forms are very common:—

Mikelle, *mykel*, great; comp. *ma*, or *mare*; superl. *mast*.

Yvel, *ill*, bad; comp. *wers*; superl. *werst*.

Fer (far); comp. *ferrer*; superl. *ferrest*.

Are, early; superl. *arst*.

¹ The numerals *sevend*, *aghtend*, *neghend* (*nind*), *tend* &c. may be compared with the Dan. *syvende*, *attende*, *niende*, *tiende* &c. The Southern forms are *sevethe*, *eiðteothe*, *nythe*, *teothe* (*tethe*). The Kentish dialect however prefers *-nd* to *-th*.

² The doubling of the consonant generally marks the shortening of the preceding vowel.

Form, first, in composition only; superl. *form-ast*.¹ (*formast barn, formast fader* &c.)

Wer, werr, Sc. *war*, occasionally occurs for *wers*; O.N. *vérr*, Dan. *værre*, Sw. *värre*.

The only case endings to be met with are:—

1. *-er*, a remnant of the A.Saxon genitive plural (*-re*) in *aller, alder* or *alther*, 'of all', and in *bother*, 'of both'.
2. *-um*, sign of the dative, in *ferrum*, 'afar', which occurs in the Cursor Mundi and Met. Homilies. It enters perhaps into the Scotch adverb *greatumly*, greatly, the *-ly* being superfluous.

Such phrases as *wel ald, wel lang*,² = very old, very long; *al clere, al rede, al blak, alle warme*³ = very clear or quite clear, quite red, quite black, very warm, are evidently modelled upon the Icelandic phrases *vel heitt*, quite warm or very warm; *vel mikít*, very large; *all goðr*, very good; *all vitr*, very wise.

Wel is not only employed before the positive but also before the comparative, as *wel better, wel the bet* = much better; *wel war*, much worse; *wel mar, wel the mar*, much more.

The adjectives *ald, brade, hate, wate, wrathe* (i. e. old, broad, hot, wet, wroth) are always distinguished from their corresponding substantives *eld, brede, hete, wete, wrethe* (i. e. age, breadth, heat, wet, wrath).

Modern English has preserved only the double forms *hot* and *heat, wroth* and *wrath*.

The following adjectives are nearly always employed with the dative of the personal pronouns:—

lyke (like), *lefe* (lief), comp. *lever*, *dere* (dear), *lath* (loth).

The participial ending *-and* is often used as a termination for adjectives as *mightand, mighty, boghand, obedient, semande*, apparent.

Kyn, kind, is frequently incorporated with its adjective forming a compound word as:—

alkin, nankin, nakin, ilkin, sumkin, whatkin i. e. all kind of, no kind of &c.

¹ Cf. *form-dais, form-birth, form-tide* with the Icelandic *frum-móthir, frum-getin* (first born), *frum-rit*, original (of a book).

² Metrical Homilies.

³ Cursor Mundi.

We find a large number of adjectives derived from Nouns with the suffix *-in*, *-en*:

almandin wand, an almond wand,
boken lare, book learning,
cluden piler, a cloud pillar,
firen piler, a fire pillar,
rochen stan, a rocky stone,
wildrin way, a desert way,¹
stelene wapyns,
sylverene disches.²

In the phrases, *thrid half yere*, *half fierth eln*, two and a half years, three and a half ells, we have perhaps the latest examples of a very common construction in Anglo Saxon and one still in use among modern Teutonic dialects.

III. Pronouns.

The Northumbrian pronouns *sco*, *sho*, *thai*, *thair*, *tham*, are less archaic than the Southern forms *heo*, *hi*, *heor* (*her*, *hor*), *hem* (*heom*, *hom*).

The following tables exhibit the declension of the personal and relative pronouns:—

1. Nom. Ic, I.	We.
Poss. My, myne, mine.	Ur, our, urs, ours.
Obj. Me.	Us.
2. Nom. þu, þou, þow.	Yhe ³ or yhou, yhow, you.
Poss. þy, þyne, þine.	Yhour, your, yhours, yours.
Obj. þee, þe.	Yhow, yhou, you.
3. Nom. He.	þai.
Poss. His.	þair, pairs.
Obj. Him,	þam, paim.
Nom. Sco, sho.	
Poss. Hir, hers.	
Obj. Him.	
Relative. Nom. Wha (= who).	
Poss. Whas, whase.	
Obj. Wham.	

¹ Cursor Mundi. ² Morte Arthure. ³ Yhe is occasionally used as an objective case.

The relative *that* undergoes no change to express number, gender or case, and connects *adjective* clauses with the principal sentence; while *noun* clauses are connected by *wha*, *wha-swa*. *That* is often employed as equivalent to *what*.

That and *it* are frequently used before the third person singular indicative of the verb 'to be' where we employ the adverb 'there', as:—*That* es na clerc, *that* es na man, for 'there is no clerc' &c. *It* es na man for 'there is no man'.

The interrogative pronouns are *wha*, *wha-swa*, and *whilk* or *qwilk* (which). The phrase '*alswa* say' = '*als wha* say' i. e. 'as one may say', also frequently occurs.

The dative of the pronouns is nearly always used with the adjectives *like*, *lefe*, *lath*, *dere*, and the impersonal verbs

aw, pret. *aght* (ought), *behove*, *lyke* (please), *list*, *thar* (need), *think* (seem), pret. *thought*, *want* (is missing, is absent), *fail*, *rew*.

Self or *selven* is frequently employed after nouns as well as pronouns as: *Godd self*, *man self*. It is also used as an adjective with the sense of 'same'.

Me self, *us self* &c. are found along with *thi self*, *hir self* &c.

The modern *sen* = self, seems to be a corruption of *selven*.

IV. Verbs.

The conjugation of the Northumbrian verb is extremely simple, one form in *s* being used for every person in the present tense Indic. Mood. It is moreover a test by which Northumbrian may be distinguished from other dialects of the North of England.

The verb *to love* is thus inflected.

Indicative Mood.

Present Tense.

Singular. (I) loves.	Plural. (We) loves.
(Thou) loves.	(Yhou) loves.
(He) loves.	(Thai) loves.

We have occasionally (thai) *loven* instead of (thai) *loves*.

Preterite.

Singular.	Plural.
(I) loved, gaf (gave)	(We) loved, gaf
(thou) loved, gaf	(yhou) loved, gaf
(he) loved, gaf	(thai) loved, gaf.

We find (thai) *loveden* for (thai) *loved*, but it is not of frequent occurrence.

Imperative Mood.

Singular.

Plural.

2^d pers. loves (thou)

loves (yhe or yhou).

The Northumbrian has what may be called an uninflected imperative, conjugated as follows:—

Ga I¹ = let me go

Ga thou = do thou go

Ga he = let him go

Ga we = let us go

Ga yhou = do you go

Ga thai = let them go.

On page 96 of the present volume there are no less than five examples of the 3^d pers. sing., while such phrases as *ga we*, *lat we* &c. for let us go, let us, occur often elsewhere.

This uninflected imperative survived to a very late period in our literature, and examples of the 3^d pers. sing. and 1st and 3^d plural may be found in Pope, Thomson and Goldsmith.²

Participles.

Imperfect.

Perfect.

lovand

loved.

The A. Sax. prefix *ge* never occurs in Northumbrian MSS. of the xiiith and xivth centuries, whereas the dialects of the Southern counties retained it to a comparatively late period.³

Infinitives in *-en* are seldom employed. The *Cursor Mundi* contains *lasten*, to last, *wenden*, to walk, *wacken*, to wake, *fasten*, to make fast, and in *Hampole* we have *enden*, to end, *heghen*, to exalt, *clensen*, to cleanse, *wedden*, to wed, used after the verb *sal*.⁴

The Scandinavian *at*, to, as the sign of the infinitive is not un-

¹ I have not come across any instances of the first pers. sing.

² Fall he (Pope). Be my tongue mute (Thomson). Turn we (Goldsmith).

³ Garnett quotes the solitary form *ihaten* (called or named) as the only example of this prefix, but I have not been able to find any Northumbrian MS. that contains this or any other verb having the prefixal element *i* or *y*.

⁴ The *-en* after all may be the verbal suffix *-en* as in *ripen* &c.

common as *'at drink, at eat'* &c. Scottish writers use *till* as well as *at*, as *till drink, till eat* &c.

The preterites and passive participles of the so-called strong verbs are more archaic than the Southern forms of the same period.

	1 st pers.	pret.	passive participle.
	Bind	band	bunden
A. Sax.	binde	band	(ge)bunden
	sing	sang	sungen
A. Sax.	singe	sang	(ge)sungen
	shine	shane	—
A. Sax.	scine	scán	(ge)scinen.

The preterites *drave, shane, wrate* &c. are valuable because they account for the double forms found in our language. Dr. Latham has explained the preterites *sang, sung, swam, swum, smate, smit, wrate, writ*, but leaves unexplained *smate, wrote* &c.

The forms *drove, shone, smote, wrote* are Southern, while *drave, shane, smate, wrate* &c. are Northern preterites.

The influence of the Northumbrian upon the written dialect is best estimated by the large number of such preterites as *drave, brast* &c. which are so often met with in classical literature as late as the middle of the xviiith century.

It is to this Northern dialect that we owe the preservation of the passive participles in *-en, -n*; the tendency of the Southern and Western dialects was to drop the p. participial ending and to retain the prefix *y* (or *ge*), the Northumbrian on the other hand dropped the prefix but tenaciously clung to the suffix.

TABLE OF VERBS.

A. Simple Order.

	Present.	Preterite.	P. participle.
Class I.	Hate	hated	hated.
Class II.	Bede (offer)	bedde	bedde.
	Bete (beat)	bette	bette.
	Bete (amend)	bette	—
	Cleth (clothe)	cled	cled (clad).
	Ken (teach)	kend	kend.
	Kythe (show)	kydde	kydde, kyd.
	Lede (lead)	ledde	ledde, lad.

	Present.	Preterite.	P. participle.
	Mete (measure)	mette	—
	Rede (advise)	redde	redde.
	Send	send	send, sent.
	Shed	shedde	—
	Spend	spend	spend, spent.
	Stede	stedde	stedde, stad.
	Wene (suppose)	wend	—
Class III.	By (buy)	boght	boght.
	Leche (take)	laght	—
	Reche (reach)	raght	—
	Reck	roght	—
	Seke	soght	soght.
	Selle	salde	salde.
	Telle	talde	talde.
	Teche	taght	taght.
	Wille	wald	—

B. Complex Order.

Division I.

Class I. a)	Bere	bare	born.
	Breke	brake	broken.
	Brest	brast	brusten (brosten).
	Help	halp	holpen.
	Kerve	karve	korven.
	Leke	—	loken.
	Shere (cut)	share	shorn.
	Steke (shut)	stake	stoken.
	Stele	stale	stolen.
	Swere	sware	sworn.
	Threst	thrust	thrusten.
	Wreke (avenge)	wrake	wroken.
	Yhelde	yhald	yholden.
b)	Chese (choose)	ches	chosen.
	Cleve	clef (claf)	cloven.
	Crepe	crep	crope.
	Delve (dig)	delf (dalf)	dolven.
	Grete (weep)	gret (grat)	—

	Present.	Preterite.	P. participle.
	Lepe	lep (lap)	lopen.
	Lese	les	losen, lorn.
	Melt	melt (malt)	molten.
	Wepe	wep	—
	Slepe	slep	—
	Swepe	—	swopen.
	Yhete (pour out)	yhet	yhotten.
c)	Bete	bete	beten.
	Ete	ete	eten.
	Forbid (forbede)	forbed (forbad)	forbeden.
	Forget	forgat	forgeten.
	Frete (eat)	—	freten.
	Get	gat	geten.
	Sit	sete, sate	seten.
Class II.	Blaw (blow)	blew	blawen.
	Cast	kest	casten.
	Fall	felle	fallen.
	Fast	fest	fasten.
	Ga, gang	yhede, yhode	gane, went.
	Gnaw	—	gnawen.
	Hate	hete	hatt, hatyn.
	Late, lete	lette	leten, laten.
	Saw	sew	sawen.
	Snaw	snew	—
	Start	stert	—
	Walk	welk	walken.
	Wash	wesh	washen (weschyn).
	Wax	wex (wox Sc.)	waxen (woxen Sc.).
Class III.	Bake	—	baken.
	Draw	drogh, droh, drow	drawen.
	Fare (to go)	for, ferd	faren, farn.
	Fla (flay)	flogh	flane.
	Laghe (laugh)	lughe, loghe	laghen.
	Qwake	qwoke	qwaken.
	Shape	shope	shapen.
	Stand	stode	standen.
	Sla	slogh, sloh, slow	slane.

Present.	Preterite.	P. participle.
Take	toke	tane.
Wake	woke	waken.

In Scottish *qwuke*, *shupe*, *tuke* and *wuke* occur for *qwoke*, *shope*, *toke* and *woke*.

Division II.

	Present.	Preterite.	P. participle.
Class I.	Bigin	bigan	bigunnen.
	Bind	band	bunden, bonden.
	Blin (cease)	blan	blunnen.
	Climb	clamb	clumben, clummen.
	Cling	clang	clungen.
	Ding	dang	dungen.
	Drink	drank	drunken.
	Fight	fight	foghten.
	Find	fand	funden (fonden).
	Fling	flang	flungen.
	Grind	—	grunden.
	Nim (take)	nam	nomen, numen.
	Rin (run)	ran	runnen.
	Sing	sang	sungen.
	Sink	sank	sunken.
	Spin	span	sponnen.
	Swing	swang	swungen (swongen).
	Swink	swanc	swonken.
	Threst	thrust	thrusten.
	Win	wan	wonnen.
	Wring	wrang	wrunnen.
	Come	come	comen, cumen.
Class II.	Bite	bate	bitten.
	Drive	drave	driven.
	Give	gave	given.
	Glide	glade	glidden.
	Ride	rade	ridd en.
	Rise	rase	risen.
	Shine	shane	—
	Shrive	shrave	shriven.
	Smite	smate	smiten.

	Present.	Preterite,	P. participle.
	Strike	strake	stricken.
	Swike	swake	swiken.
	Write	wrate	writen.
	Writhe	wrathe	—
Class III.	Flegh (fly)	flegh, flaw (Sc.)	flown.
	Lie (speak falsely)	leigh	—
	See	segh, sagh	seen.
	Stegh (ascend)	stey, stegh	—

Anomalous Verbs.

Agh, aw, pret. aght.

Can, (infin. kun) pret. couth.

Dur (dare) pret. durst.

May, mow, pret. might, mught, moght.

Mot (may, must) pret. most.

Sal (shall) pret. suld. Cf. Dan. *skal*, *skulde*.

Thar (need) pret. thurt.

Wate (know) pret. wist.

Wille, pret. wilde. (Dan. *vil*, *vilde*.)The verbs *sal*, *wille* &c. take no inflexion e. g.

I sal, wille &c. We sal, wille &c.

Thou sal, wille &c. Yhou sal, wille &c.

He sal, wille &c. Thai sal, wille &c.

The substantive verb *to be* is thus conjugated:—

I es, am. We er, es.

Thou es, ert. Yhou er, es.

He es, es, bes. Thai er, es.

I was We war (ware)

Thou was Yhou war (ware)

He was Thai war (ware).

Occasionally we have the Norse *war* for *was*, e. g. *he war*
= *he was*.

The following contractions occasionally occur:—

bus = behoves, *ha* = have, *ma* = make, *ta* = take; *mase*
= makes, *tase* = takes, *tane* = taken.

V. Adverbs.

The adverbs *hethen* (hence), *thethen* (thence), *whethen* (whence)
are worthy of notice on account of their Scandinavian origin.

The A.S. forms are *hēnan*, *ponan*, *hvonan*, corresponding to the O.Norse *hēðan*, *paðan*, *hvaðan*.

The adverb *sum*, *som* is often used as in Danish, in the sense of 'as', e. g. 'black *sum* ani cole' = 'black as any coal'.

It occurs also as an adverbial suffix with the sense of 'so' in *whare-sum*, *quat-sum*, *how-som* &c.

The termination *-gate* (also employed as an adverbial ending in O.Norse) = wise is a common adverbial suffix in the Cursor Mundi, Met. Hom., the Bruce, but it does not occur in Hampole or in the Psalms (*thus-gate*, *swagate*, *algate*, *howgate* &c.)

The Scottish ending *-sis* is a contraction of the Northumbrian *sythes*, times, as *oftsis* = *oftsythes*. It occurs once only in the Cursor Mundi.

By than = by that time; *fra than*, *fra thine* = from that time.

To-when = how long; *to-whiles*, whilst; *to-forn* = before.

Outwith = outwards; *forwit* (*forwith*) = before.

VI. Prepositions.

Fra, from, *at*, to, *til*, to, *amell* (*emell*), among, *emid*, amid, *at* intervals, are of Norse origin (*frá*, *at*, *til*, *á milli*, *á medal*).

The prefixes *again*, *ogain* (= against), *dun*, down, *forth*, in, on, out, over, up are used as separable particles; thus we have *dun light* and *dun tham light*; *on luke* and *on to luke* &c.

The prefix *um* in *umset*, *umlap*, *umloke* is a good criterion of a Northern dialect.

VII. The only conjunction peculiar to the Northumbrian is *warn* or *warne*, unless. It occurs in the Metrical Homilies MS. Harl. 4196 and in the present poem, where it is found two or three times.—I have not met with it however in the Cursor Mundi. I take it to be cognate with the Old High German and Middle Dutch *ne-ware*, Old Saxon *ne wari*, unless, literally 'if-not'. The Northumbrian has placed the negative *ne* after the conjunction *war* instead of 'before it'. *War* in the sense of 'if' is not found in A.Saxon, but we have the Old Frisic *wara*, *were*, *wera* (*sondern*, *aber*, *ausser*) which seems to offer a satisfactory solution of *warne*. *If* forms the compounds *bot-if*, unless; *alle-if*, although.

VIII. The interjection *quin*, O that! deserves some notice. The earliest instance of its use is in the Cursor Mundi fol. 46:—

"He wok and thoght al on that sight
And said 'our laverd god alle-might,
Sua hale *quin* war i and swa light,
Als me thoght i was to night."

Quin is merely another form of the A. Saxon *hwý ne*, lit. *why not*. Hampole employs it two or three times under the forms *whyn*, *whine*. I am inclined to think that *hwý ne* had this sense in Anglo Saxon and that it has escaped the notice of Bosworth and other lexicographers.—In Alfred's translation of Boëthius Ch. xxiv, 10 we have the following passage:—

"*Hwý ne* miht þú on-gitan þætte ælc wuht cwices býð innan-weard hnescost and útan-weard heardost?"

The editor by placing the mark of interrogation after the passage renders the meaning obscure. His translation would be:

"Why might thou not understand that each living thing is softest inwardly and hardest outwardly?"

I would suggest that we should drop the interrogatory mark and read:

"O that thou might understand &c.,

the writer evidently desiring that the person addressed had the power to understand the mystery of things being soft and hard, and not questioning any ignorance upon the subject.

Characteristics of the Northumbrian Dialect from the latter half of the xiiith to the end of the xivth century:

1. The most striking peculiarity perhaps is the preservation of the long *a* in words of A. Sax. origin containing this vowel, which the Southern dialects changed into a long *o*.

A. Saxon. Northumb. Southern form.

Áld	ald	old.
Án	ane	one, oon.
Bán	báne	bone, boon.
Cláth	clathe	cloth.
Cráwan	craw	crow.
Gást	gast	gost, ghost.
Grápian	grape	grope.
Hám	hame	home.
Háf	lafe	loaf, loof.
Láng	lang	long.
Lám	lame	loam.
Lár	lare	lore.
Láth	lath	loth.

A. Saxon. Northumb. Southern form.

Má	ma	mo.
Nán	nan	none.
Rá	ra	roe.
Ráp	rape	rope.
Sár	sare	sore.
Sárig	sari	sorry.
Snáw	snaw	snow.
Stán	stan	stone, stoon.
Twá	twá	two.
Wá	wa	woe, wo.
Wáh	wagh	wow (=wall).

Many words once peculiar to the Northumbrian gradually got further South but we observe still the same change of vowel, e.g. and, ond (breath); bla, blo (blue, livid); wath (evil, harm), woth, fra, fro.

2. The adjectives *ilk*, *swilk* (slike, sic), *thir* (*ther*), *tha*.
3. The pronouns *wha*, *whilk* (qwilk).
4. The adverb *sum*, *som* (= so, as), *swa*, and the adverbial ending *-gate*.

5. The prepositions *at*, *fra*, *til*, *amel*, *emid*.

6. The inflection of the verb in the present Indicative. The verb *sal*, *suld* and the want of inflection in the preterite. The absence of the prefix *ge* or *y*, and the disappearance of the infinitive ending *-en*.

7. The conjunctions *at* (= that); *warn*, *warne*, unless. The interjection *quin*, *quine*, (*whyn*, *whine*).

8. A large Norse element in the vocabulary.

9. The Northumbrian seems to have preferred the guttural *k* to the softer sound of *ch*. This will account for the double forms still in use as *poke* and *pouch*, *skirt* and *shirt*.

The following double forms are also very common:

Northern. = Southern.

ask	ash,
bink	bench,
birk	birch,
blak	blotch,
blink	blench,

Northern.	Southern.
brek	breach,
brekes	breeches,
cloke	clouch (clutch),
hak	hatch-et,
kirk	church,
kist	chest,
mickel	muchel,
pik	pitch,
reke	reach,
rike	rich,
scake	schake,
scrill	shrill,
skift	shift,
skirt	shirt,
skenke	schenche (= to pour out),
skriek	shriek,
spek	speech,
sterck	sterch (= stiff),
thak	thatch,
think	thenche
wrenk	wrench (= trick).

10. The following forms are worthy of notice indicating, as they seem to do, a vowel change:—

Northern.	Southern.
1. sla	sle (= to kill),
stra	stre (= straw),
2. bra (= bro)	breye (= brow),
clai	clei (= clay),
dai	dei (= day),
rayke	reke (= spread),
wayke	weke (= weak),
3. trayst	trist (= trust),
4. lither	luther (= bad),
rig	rug (= back),
5. sĕk	sack,
6. seke	sike (= sick).

Hampole often writes *th* for *t*, as *thechyng* for *techyng*, *feth* for *fet*. Whether *th* at the beginning of words had the sound of *t*, I cannot say, but that it had this sound at the end of words is extremely probable.

1. In the *Cursor Mundi* *with* is always written *wit*.

2. In Hampole *Judith* rhymes with *writt*, but what is still more curious is that *David* rhymes with *Judith*. It would thus appear that *d* at the end of words was pronounced as *t*. Cf. *servand*, *sembland*, *avenand*, for *servant*, *semblant*, *avenant*.

We have an instance of a final *b* being pronounced as *p* for *Iob* is made to rhyme with *hope*, and in one instance it is written *Iope*.

In a poem of such considerable length as is the 'Pricke of Conscience we might expect to find many incidental allusions to the manners and customs of the age in which Hampole lived, but we find only a passing notice of that wretched state of affairs so well described in the poem on the 'evil times of Edward II', in which we are told that

"Knytes schuld were clothes
Ischape in dewe manere,
As his order wold aske,
As wel as schuld a frere:
Now thei beth disgysed
So diverselych i diȝt
That no man may knowe
A mynstrel from a knyȝt wel ny:
So is mekenes falt a down
And pride aryse an hye."

(Poem on the Times of Edward II,
published by the Percy Society 1849.)

Not very different are the words of Hampole when he complains that

"Of bathe per worldes gret outrage we se
In pompe and pride and vanité,
In selcouthe maners and sere degyse,
Ȝat now es used of many wyse.
In worldis havynge and beryng,
In vayn apparail and in weryng,
Ȝat tas over mykel vayn costage.
And tornes al until outrage,
For swilk degises and suilk maners,
Als yhong men now hauntes and lers,

And ilk day es comonly sen,
 Byfor þis tyme ne has noght ben. — — —
 Now many men se ofte chaungyng
 Of sere maners of gys of clethyng;
 For now wers men short and now syde,
 For now uses men narow and now wyde;
 Som has þair clethyng hyngand als stoles,
 Som gas tatird als tatird foles. — — —
 Swa mykelle pryde als now es I wene,
 Was never byfore þis tyme sene. (p. 43, l. 1516-1545.)

Valuable as is the *language* of Hampole to the student of our early literature, the matter will be found to be almost as interesting.

The reader, who is on the look out for what is curious, can learn how to tell by the *cry* of the new born babe 'whether it be man or woman' (p. 14):

"If it be man it says 'a a'
 And if the child a woman be
 When it is born it says 'e e'.

He can read about the *lynx* that, 'with its sharp sight and clear eyes', sees 'through thick stone walls' (p. 17). He will find the miseries consequent upon 'Old Age' most minutely enumerated (p. 22-23). He may learn, from 'men that are sly', the signs of approaching death, how the left eye of the dying man is narrower than the right, and how

"His nose at the point is sharp and small,
 Then begins his chin to fall;
 His pulse is still without stirrings,
 His feet get cold, his belly clings." (p. 23.)

Those who have been accustomed to death bed scenes may have observed perhaps that

"If near the death be a young man
 He always wakes and may not sleep than,
 And an old man to death drawing
 May not wake but is always sleeping."¹ (p. 23.)

¹ Hampole here seems to have followed the authorities of his time, as the following extract from a Medical MS. will show:—

"For to wete yf a seke man sal lyve or dy—Qwen his broues hildes doune; the right eigh mare than the lefte ye; neyse ende waxes sharp; his eres waxes calde; his eighen waxes holle; the chyn falles; his eighen and his mouth es opun when he slepes, bot he be wont thar-to; his

The reader will find, whatever may be said to the contrary, that *death* is exceedingly painful, much worse than the wrenching from their roots 'each vein, sinew and limb' of our bodies (p. 53). Not only is there physical pain at the approach of death, but mental torture, for the soul of the dying man is disquieted by 'the sight of fiends', ramping, scowling, grinning and staring like 'mad beasts' (p. 61). The devils are very 'ugly' and are only permitted to appear in their 'proper shape' to the dying (p. 63).

If any Protestant reader should not believe in the existence of Purgatory, our author will give him as trustworthy information upon it as if he had travelled through the country and seen its 'sights'. He may learn 'what it is' (p. 64); 'where it is' (p. 76); 'what pains are there' (p. 79-89); 'what souls go thither and for what sin' (p. 89-96); and 'what may help to slake their pain' (p. 96-108).

If any one desires information upon future punishments he will find an interesting question raised at p. 82.—'How may the soul feel pain?' Hampole answers it by showing that all *feeling* is in the soul and not in the body. The soul shall feel the pain, but 'each one shall appear to another as possessing shape of body of man' (p. 83). But some clerks, our author tells us, 'maintain that the soul that is in purgatory, or in hell, has of the air a body for to suffer pain in various limbs' (p. 84).

About Antichrist, 'the man of sin' there is no lack of information,

"He shall be called the child that is lorn,
And in Chorazin he shall be born,
Of a woman of the kindred of Dan." (p. 113.)

And of Gog and Magog, in a passing allusion, we are told that they are the 'worst folk in the world', and the general opinion concerning them is that they live beyond the mountains of the Caspian Sea, and are kept quiet by the queen of the Amazons. At the end of the world however 'they shall break out and de-

ere-lappes waxes lethy; his fete waxes calde; his wambe falles away;
if he pulle at the straes or the clathes; if he pyke at his nese thrilles;
his forhede waxes rede; yonge man ay wakand, alde man ay slepand;
his twa membres waxes calde agayns kynne, and hydes tham; if he
rutills; thir er the takenynges of dethe, forsothe witte thu wele he
sal noght leve thre dayes." (Reliq. Antiq. p. 54.)

stroy many lands about' (p. 121). A curious piece of information is given too, about the *resurrection*, when the age of old and young shall be the same i. e. thirty two years and three months (p. 135). The reason of this is, that Christ, when he rose from the dead,

"Was of thirty three years and two
And of three months therewith also."

The reader who is ignorant of the whereabouts of hell, can learn that it is in the middle of the earth, like the hollow in the yolk of an egg. According to Hampole an egg 'hard boiled' exactly represents the relative positions of heaven, earth and hell.

"And as the *yolk* amidst the egg lies,
And the *white* about on the same wise,
Right so is the earth without a doubt,
Amidst the heavens that go about." (p. 174.)

Hell too is an 'ugly hole' (p. 180) full of boiling brimstone and pitch (p. 181). 'There the devils shall stuff the sinful in the fire so that they shall glow as fire brands' (p. 198). So Burns had pretty good authority for addressing the 'deil' as one

"Wha in yon cavern grim and sootie
closed under hatches,
Spairges about the brunstane clootie
to scaud poor wretches."

Our author in the seventh and last part of his work treats us to an *astronomical* lesson, far more amusing than instructive. He tells us (p. 206) that

"From the earth until the circle of the moon, es
The way of five hundred winters and no less."

— — — — —
"And from the point of the earth to Saturnus
The highest planet may be guessed thus,
The way of seven thousand years
And three hundred" (p. 207).

For these, and some few other points of this sort, Hampole relies upon the authority of Rabbi Moses; he seldom advances statements of his own, and it is only in describing the 'city of heaven' that he ventures, as he tells his readers, to 'imagine on his own head' (p. 239). For other points of interest the reader must consult the volume itself.

Since Warton prophesied that he would be the last transcriber of any part of the *Pricke of Conscience*, it has been the fashion for subsequent writers upon English literature to speak of Hampole as prosy and prolix. But to writers of the xvth century, many

of whom however were above making any acknowledgement of their original, the *Pricke of Conscience* furnished abundant material for sermons and homilies.

The Rev. John Pery, Canon of Holy Trinity without Aldgate, who lived a century later than Hampole, wrote for the instruction of his parishioners, a little treatise on Heaven and Hell¹, the leading ideas of which are taken from the *Pricke of Conscience*. Pery was so great an admirer of Hampole as to use the Northern dialect in preference to that of his own, in addressing his Southern flock. That the Canon of Aldgate was really indebted to our author will easily be seen from the following parallel passages, which occur in the description of Heaven.

"Pare es alkyn delyces and eese,
And syker *peysibilnes* and pees;
Pare es *peysebelle ioy* ay lastand,
And *ioyful selynes* ay lykand;
Pare es *sely endeles* beyng,
And *endeles blysfulhede* in alle thyng;
Pare es ay *blysfulle certaynté*,
And *certayne dwellyng* ay fre." (*Pricke of Consc.* p. 211.)
"There is ay gret fulnesse of lyght,
And largesse of roume withouten pres,
And merthes that passith alle menys syght;
There is soverayn *sikernes* dight,
And *siker peisibilnesse* with pees,
Peisable joye with lykyng of sight,
And *joyful* silence with ees;
There is *sely endeles* beyng
And *endeles blys* in that place." (MS. Addit. 10053, f. 141.)

To bring this somewhat rambling preface to a conclusion, the Editor of the present volume would remark that he has endeavoured to make the text of the poem as correct as possible, the proof sheets in every case having been read *twice* with the Manuscript. It is hoped that the Glossary will be found useful for lexicographical purposes, since no pains have been spared to make it complete, both as an index of Northern words, and as supplying also a reference to many others (of Romance origin) which appear perhaps for the first time in the language of the North.

¹ See MS. Addit. 10053 (British Museum).

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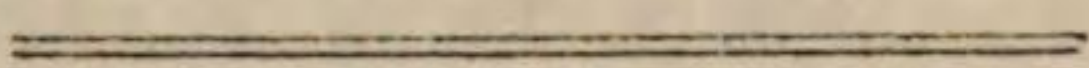
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THE PRICKE OF CONSCIENCE.

pe myght of pe Fader almyghty,
pe witte of pe Son alwyttly,
And pe gudnes of pe Haligast,
4 A Godde and Lorde of myght mast,
Be wyth us and us help and spede,
Now and ever, in al our nede;
And specialy at this bygynnyng,
8 And bryng us alle til gude endyng. Amen.

Before ar any thyng was wroght,
And ar any bygynnyng was of oght,
And befor al tymes, als we sal trow,
12 pe sam God ay was pat es now,
pat woned ever in his godhede,
And in thre persons and anhede.
For God wald ay with pe Fader and pe Son
16 And wyth pe Haligast in anhede won,
Als God in a substance and beyng
With-uten any bygynnyng;
Bygynnyng of hym, myght never nan be,
20 He was ay God in trinité,
pat was ay als wys and ful of wytte,
And als myghty als he es yhitte,
W[h]as¹ myght and wytte of him-selve was tan,
24 For never na God was bot he alan.
pe sam God sythyn was pe bygynnyng,
And pe first maker of alle thyng;

¹ whose.

- And als he is bygynnyng of alle,
 28 Wyth-uten bygynnyng swa we him call,
 Ende of al wyth-uten ende,
 þus es in haly bokes contende;
 For als he was ay God in trinité
 32 Swa he es, and ay God sal be;
 And als he first bygan alle thing,
 Swa sal he, at þe last, mak endyng
 Of alle þing bot of heven and helle,
 36 And of man, and fende, and aungelle,
 þat aftir þis lyfe sal lyf ay,
 And na qwik creature bot þai,
 Als men may se in þis boke contende,
 40 þat wille it se or here to þe ende.
 And God that mad man sal ay be þan,
 Als he is now, God and man.
 Alle thyng thurgh his myght made he,
 44 For with-uten hym myght nathing be.
 Alle thyng þat he bygan and wroght
 Was byfor þe bygynnyng noght.
 Alle thing he ordaynd aftir is wille
 48 In sere kyndes, for certayn skylle;
 Whar-for þe creatours þat er dom,
 And na witt ne skille has, er bughsom
 To lof hym, als þe boke beres wytnesse,
 52 On pair maner als pair kynd esse.
 For ilk a thyng þat God has wroght,
 þat folowes þe kynd and passes it noght,
 Loves his maker and hym worshepes,
 56 In þat at he þe kynd right kepes;
 Sen þe creatures þat skill has nane,
 Hym loves in þe kynde þat þai haf tane;
 þan aght man þat has skille and mynde
 60 Hys creatur worshepe in his kynde,
 And noght to be of wers condicion
 þan þe creatours with-uten reson.
 Mans kynd es to folow Goddes wille
 64 And alle hys comandmentes to fulfille;

For of alle þat God made, mare and les,
Man mast principal creature es,
And alle þat he made was for man done,
68 Als yhe sal here aftirward sone.
God to mans kynd had grete lufe
When he ordaynd, for mans byhufe,
Heven and herth and þe werld brade,
72 And al other thyng, and man last made
Til hys lyknes and semely stature;
And made hym mast digne creature
Of al other creaturs of kynde;
76 And gaf hym wytte, skille and mynde,
For to know gude and ille;
And þare-with he gaf hym a fre wille
For to chese, and for to halde
80 Gude or ille, wethir he walde;
And alswa he ordaynd man to dwelle
And to lyf in erthe, in flesshe and felle,
To know his werkes and him worshepe,
84 And his comandmentes to kepe;
And if he be til God bousom,
Til endeles blis at þe last to com;
And, if he fraward be, to wende
88 Til pyne of helle, þat has nan ende.
Ilk man þat here lyves, mare and lesse,
God made til his awen lyknesse;
Til wham he has gyven witte and skille
92 For to know bothe gude and ille,
And fre wille to chese, als he vouches save,
Gude or ille whether he wil have;
Bot he þat his wille til God wil sette,
96 Grete mede þarfor mon he gette;
And he þat til ille settes his wille
Grete payne sal have for þat ille;
Whar-for þat man may be halden wode,
100 þat cheses þe ille and leves þe gude.
Sen God made man of maste dignité
Of alle creatures, and mast fre,

And made him til his awen liknes,
 104 In fair stature, als befor sayde es,
 And maste has gyven him, and yhit gyves
 þan til any other creature pat lyves,
 And has hight him yit þar to
 108 þe blise of heven, if he uele do;
 And yhit when he had done mys,
 And thurgh syn was prived of blys,
 God tok mans kynd for his sake
 112 And for his love þe dede wald take,
 And with his blode boght him agayne
 Til pat blisse fra endeles payne;
 þus grete lufe God til man kydde,
 116 And many benyfices he him dydde;
 Whar-for ilk man, bathe lered and lewed,
 Suld thynk on pat love pat he man shewed,
 And alle þer¹ benefice hald in mynde,
 120 þat he þus dyd til mans kynde,
 And love hym and thank him als he can,
 And elles es he an unkynd man,
 And serve him, bathe day and nyght,
 124 And pat he has gyven him, use it ryght
 And his wittes despende in his service,
 Elles es he a fole and noght wise;
 And knaw kyndly what God es
 128 And what man self es pat es les;
 How wake man es in saul and body,
 And how stalworth God es, and how myghty;
 How man God greves pat dose noght wele,
 132 And what man es worthi þar-for to fele,
 How mercyful and gracyouse God es,
 And how ful he es of gudeness;
 How rightwes God es and how sothefast,
 136 And what he has done and sal do at þe last,
 And ilk day dos to man-kynde;
 þis suld ilk man knaw and haf in mynde.

¹ þir (Harl. MS. 4196).

- For þe right way þat lyggus til blys,
140 And þat ledys a man theder, es pys;
þe way of mekenes principaly,
And of drede, and luf of God almyghty,
þat may be cald þe way of wysdom;
144 In-tyl whilk way na man may com
Wyth-uten knawying of God here,
And of his myght, and his werkes sere,
Bot here he may til þat knawying wynne.
148 Hym byhoves knaw him-self with-inne,
Elles may he haf na knawing to come
In-til þe forsayde way of wysdome.
Bot som men has wytte to understand,
152 And yhit þai er ful unkunand,
And of som thyng has na knawing
þat myght styrre þam to gude lyfyng;
Swylk men had nede to lere ilk day
156 Of other men, þat can mare þan þay;
To knaw þat, myght þam stir and lede
Til mekenes, and til lufe, and drede;
þe whilk es way, als befor sayde es,
160 Til þe blis of heven þat es endeles.
In grete perille of saul es þat man
þat has witt and mynde and na gude can,
And wil noght lere for to knaw
164 þe werkes of God and gode law,
Ne what hym-self es þat es lest;
Bot lyves als an unskylwys best,
þat nother has skil, witt, ne mynde;
168 þat man lyfes agayn his kynde.
For a man excuses noght his unkunnyng,
þat his wittes uses noght in leryng,
Namly, of þat at hym fel to knaw
172 þat myght meke his hert and make it law,
Bot he þat can noght, suld haf wille
To lere to knaw bathe gude and ille;
And he þat can oght, suld lere mare
176 To knaw alle þat hym nedeful ware;

For an unkunnand man, thurgh leryng,
May be broght til undirstandyng
Of many thynges, to knaw and se
180 þat has bene, and es, and yhit sal be,
þat til mekenes myght stir his wille,
And til lufe, and drede, and to fle alle ille.
Many has lykyng trofels to here,
184 And vanités wille blethly lere,
And er bysy in wille and thoght
To lere þat þe saul helpes noght;
Bot þat ne[de]ful war to kun and knaw,
188 To listen and lere þai er ful slaw;
For-þi þai can noght knaw ne se
þe peryls þat þai suld drede and fle,
And whilk way þai suld chese and take,
192 And whilk way þai suld lef and forsake.
Bot na wonder es, yf þai ga wrang
For in myrknes of unknowyng þai gang,
With-uten lyght of understandyng
196 Of þat, þat falles til ryght knawyng.
þar-for ilk cristen man and weman
þat has witte and mynd, and skille can,
þat knaws noght þe ryght way to chese,
200 Ne þe perils þat ilk wise man flese,
Suld be bughsom ay, and bysy
To here and lere of þam, namely,
þat understands and knawes by skille,
204 Wilk es gude way and wilk es ille.
He þat right ordir of lyfyng wil luke
Suld bygyn þus, als says þe boke;
To knaw first what hym-self es,
208 Swa may he tyttest come to mekenes,
þat es grund of al vertus to last,
On whilk al vertus may be sette fast;
For he þat knawes wele, and can se
212 What him-self was, and es, and sal be,
A wyser man may he be talde,
Wether he be yhung man or alde,

- þan he þat can alle other thyng,
 216 And of him-self has na knawyng.
 For he may noght right God knaw ne fele,
 Bot he can first him-self wele:
 þar-for a man suld first lere
 220 To knaw him-self propely here;
 For if he hym-self knew kyndely,
 He suld haf knawyng of God almyghty,
 And of his endyng thynk suld he
 224 And of þe day þat last sal be.
 He suld knaw what þis worlde es,
 þat es ful of pompe and lythernes,
 And lere to knaw and thynk wyth-alle
 228 What sal after þis lyf falle.
 For, knawyng of all þis shuld hym lede
 And mynd with-alle, til mekenes and drede,
 And swa may he com to gude lyvyng,
 232 And atte þe last til a gode endyng;
 And when he sal out of þis world wende,
 Be broght til þe lyfe, þat has na ende.
 þe bygynnyng of alle þis proces
 236 Ryght knawyng of a man self es.
 Bot som men has mykel lettyng,
 þat lettes þam to haf right knawyng
 Of þam-selfe, þat þai first suld knaw,
 240 þat þam til mekenes first suld draw.
 And of þat, four thynges I find
 þat mase a mans wytt ofte blynd,
 And knawyng of hym-self lettes,
 244 Thurgh wilk four, he hym-self forgettes.
 Of þis Saynt Bernard witnes bers
 And er þa four wryten in þis vers.
Foama, favor populi, fervor juvenilis, opesque
 248 *Surripuere tibi noscere quid sit homo.*
 þat es "favor of þe folk and fayrnes,
 And fervor of thought¹ and riches,

¹ yhouthe.

- Reves a man sight, skylle and mynde,
 252 To knaw hym-self, what he es of kynde."
 þus þer four lettes his insight
 þat he knaws noght him-selfe right,
 And mas his hert ful hawtayne
 256 And ful fraward til his soverayne.
 þir four norisches ofte pompe and pride,
 And other vices þat men can noght hyde.
 For in him, in wham ane of þer four es,
 260 Es selden sen any mekenes;
 Alswa þai lette a man þat he noght sese
 þe perils of þe werld, ne vanitese,
 Ne of þe tyme of þe dede þat es to come;
 264 Thynkes noght ne of þe day of dom,
 Ne he can noght undirstand ne se
 þe paynes, þat after þis lyfe sal be
 To synful men þat here lofes foly,
 268 Ne þe blise þat gude men er worthy;
 Bot in his delytis settes his hert fast,
 And fares als þis lyfe suld ay last,
 And gyffes him noght bot to vanité,
 272 And to al þat lykyng to hym myght be.
 Swylk men er noght led with skylle,
 Bot þai folow, ay, þair awen wille
 And of noght elles thynkes, ne tas hede.
 276 What wonder es yf þai haf na drede;
 For what þai suld drede, þai knaw noght,
 þarfor þai can haf na drede in thoght,
 Of þat þat myght þam to drede bryng,
 280 And þat es thurgh default of knawyng.
 Yhit som men wille noght understande
 þat þat mught mak þam dredande,
 For þai wald noght here, bot þat þam pays,
 284 þarfor þe prophet in psauter says:
Noluit intelligere
ut bene ageret.
 He says "he has no wille to fele,
 288 Ne to understand for to do wele".

þis wordes by þam may be sayd here,
 þat wil noght understand ne lere
 To drede God and to do his wille,
 292 Bot folowes pair likyng and lyves ille.
 Som understandes als þai here telle,
 Bot na drede in pair hertes may dwelle,
 And thurgh defaut of trouthe þat may be;
 296 For þai trow nathyng bot þat þai se,
 But groches when þai dredful thyng here;
 þarfor þe prophet says on þis manere:

Non crediderunt

300 *et murmuraverunt.*

þe prophet sayd "þai trowed noght,
 And groched" and was angred, in thoght;
 þus er many þat trowes na thyng
 304 þat men þam says ogayn pair likyng,
 Bot groches gretly and waxes fraward,
 When men says oght, þat þam thynk hard.
 Som can se in buk swilk thyng and rede,
 308 Bot lightnes of hert reves þam drede,
 Swa þat it may noght with þam dwelle
 And þarfor says God þus in þe gospelle:

Quia ad tempus credunt, et in tempore

312 *temptacionis recedunt.*

"Til a tyme", he says, "some trowes a thyng
 And passes þar-fra in þe tyme of fandyng."
 Alswa þos says þe prophet David,

316 In a psalme þat cordes þar-wyth:

Et crediderunt in verbis eius. et lau-

daverunt laudem eius, cito, fecerunt

et obliti sunt opera eius.

320 He says, "in his wordes, trowed þai
 And loved his lovyng als þai couth say,
 But tyte þai had don, and forgat
 His werkes, and thoght na mar of þat;"

324 Swilk men er ay swa unstedfast,

þat na drede may with þam last,

- For þai er swa wilde, when þai haf quert,
 þat na drede þai can hald in hert;
 328 Bot wha-swa can noght drede may lere,
 þat þis tretice wil rede or here;
 Yf þai rede or here, til þe hende,
 þe maters þat er þar-in contende,
 332 And undirstand þam al and trow,
 Parchaunce þair hertes þan sal bow,
 Thurgh drede þat þai sal consayve þar by,
 To wirk gude werkes and fle foli.
 336 Þarfor þis buke es on Ynglese drawen,
 Of sere maters, þat er unknowen
 Til laude men þat er unkunnand,
 þat can na latyn understand,
 340 To make þam þam-self first knaw
 And fra syn and vanytese þam draw,
 And for to stir þam til right drede,
 When þai þis tretisce here or rede,
 344 þat sal prikke þair conscience with-yn,
 And of þat drede may a lofe bygyn
 Thurgh comfort of ioys of heven sere,
 þat men may aftirwar[d] rede and here.
 348 þis buk, als it-self bers wittenenes,
 In seven partes divided es.
 I. þe first party, to knaw and hafe in mynde,
 Es of þe wrechednes of mans kynde.
 II. þe secunde es of þe condicions sere
 353 And of þe unstabelnes of þis world here.
 þe thred parte es in þis buke to rede
 III. Of þe dede and whi it es to drede.
 IV. þe ferthe part es of purgatory,
 357 Whar saules er clensed of alle foly.
 V. þe fift es of þe day of dome,
 And of taknes þat befor sal come.
 VI. þe sext es of þe payns of helle
 361 þar þe dampned sal ever-mare dwelle.
 VII. þe sevend es of þe ioys of heven.
 þer er þe partes of þis buk seven,

- 364 And of ilka parte fynd men may
 Sere maters in pis buk to say.
 Ga we now til pat parte pat first es,
 Pat spekes of mans wrechednes;
 368 For alle pat byfor es wryten to luk,
 Es bot als an entré of pis buk.

Here bygynnes pe first part
 pat es of mans wrechednes.

- 372 First whan God made al thyng of noght,
 Of the foulest matere man he wroght
 Pat was of erthe; for twa skyls to halde; The two reasons
 why God made
 man of earth.
 Pe tane es forthy pat God walde
 376 Of foul matere, mak man in despite¹
 Of Lucifer pat fel als tyte
 Til helle, als he had synned thurgh pride,
 And of alle pat with him fel pat tyde;
 380 For pai suld have pan pe mare shenshepe,
 And pe mare sorow when pai tuk kepe,
 Pat men of swa foul matere suld duelle
 In pat place fra whilk pai felle.
 384 Pe tother skille es pis to se;
 For man suld here pe meker be
 Ay, when he sese and thynkes in thoght,
 Of how foul mater he is wroght;
 388 For God, thurgh his gudnes and his myght,
 Wald, pat sen pat place in heven bright
 Was made voyde thurgh pe syn of pride,
 It war filled ogayne on ilka syde
 392 Thurgh pe vertu of mekenes,
 Pat even contrary til pryde es;
 Pan may na man pider come
 Bot he pat meke es, and boghsome;
 396 Pat proves pe gospelle pat says us,
 How God sayd til his disciples pus:

¹ MS. Addit reads:

"Of so foule matere man make, as in despite
 Of the foule fende, him therwith to edwyte."

*Nisi efficiamini sicut parvulus, non intrabitis
in regnum celorum.*

400 "Bot yhe", he sayde, "be als a childe,
pat es to say, bathe meke and mylde,
Yhe sal noght entre, be na way
Hevenryke pat sal last ay."

404 pan byhoves a man ay here seke,
pat may tittest make him meke;
Bot nathyng here may meke him mare
pan to thynk in hert, als I sayde are,

408 How he was made of a foul matere,
And es noght elles, bot herthe here.
For-pi says a clerk, als I now say,
'What es man bot herth and clay,

412 And poudre pat with pe wynd brekes?'
And parfor Iob pus to God spekes:
*Memento, queso, quod sicut lutum feceris
me, et in pulverem reduces me.*

416 He says, "thynk, Laverd, pat als pow made me
Foul erthe and clay here to be,
Right swa pou sal turne me agayne
Til erthe and poudre"; pis es certayn.

420 pan says our Laverd God almyghty
Agayne til man, pus shortly:
*Memento, homo, quod cinis es,
et in cinerem reverteris.*

424 "Thynk man", he says, "askes er-tow now,
And in to askes agayn turn sal-tow."

pan es a man noght elles to say
Bot askes and poudre, erthe and clay;
428 Of pis suld ilk man here haf mynde
And knawe pe wrechednes of mans kynde,
pat may be sene, als I shewe can,
In al pe partys of pe lyfe of man.

432 Alle mans lyfe casten may be,
Principal, in pis partes thre,
pat er pir to our understandyng;
Bygynnyng, midward, and endyng.

Of the three
parts of the life
of man.

436 Þer þre partes er þre spaces talde
Of þe lyf of ilk man, yhung and alde.
Bygynnyng of mans lyf, þat first es,
Contenes mykel wrechednes;

The beginning
of man's life.

440 Þarfor I wille, ar [I] forthir pas,
Shew yhou what a man first was;
Some tyme was when a man was noght,
Befor þat he was geten and forth broght.

444 He was geten aftir, als es knawen,
Of vile sede of man with syn sawen;
He was consayved synfully
With-in his awen moder body,

448 Whar his herber with-in was dight,
Als David says in þe psauter right:
*Ecce in iniquitatibus conceptus sum, et in
peccatis concepit me mater mea.*

452 "Lo", he says, "als man-kynd es
I am consayved in wykkednes,
And my moder has consayved me
In syn and in caytefté."

456 Þar duellid man in a myrk dungeon,
And in a foul sted of corrupcion,
Whar he had na other fode
Bot wlatson glet, and loper blode,¹

460 And stynk and filthe, als I sayde ar,
With þer he was first norissed þar.
Aftir-warde, when he out came
From þat dungeon, his moder wame,

Man's feeble-
ness.

464 And was born til þis werldys light,
He ne had nouthre strenthe ne myght,
Nouthre to ga ne yhit to stand,
Ne to crepe with fote, ne with hand.

468 Þan has a man les myght þan a beste
When he es born, and es sene leste:
For a best when it es born, may ga
Als tite aftir, and ryn to and fra;

Man is less than
a beast.

¹ 'Bot lothsom glette and filthede of blode.' MS. Addit. 11305.

472 Bot a man has na myght þar-to,
 When he es born, swa to do;
 For þan may he noght stande ne crepe
 Bot ligge and sprawel, and cry and wepe.

476 For unnethes es a child born fully
 þat it ne bygynnes to goule and cry;
 And by þat cry men knaw þan
 Whether it be man or weman,

A male child at
 its birth says a. a,
 and a female
 child e. e.

480 For when it es born it cryes swa:¹
 If it be man it says "a. a",
 þat þe first letter es of þe nam
 Of our forme-fader Adam.

a. denotes Adam,
 and e. stands for
 Eve.

484 And if þe child a woman be,
 When it es born it says "e. e."
 E. es þe first letter and þe hede
 Of þe name of Eve þat bygan our dede.

488 þarfor a clerk made on þis manere
 þis vers of metre þat es wreten here:
Dicentes E. vel A. quot-quot nascuntur ab Eva.
 "Alle þas", he says, "þat comes of Eve,

492 þat es al men þat here byhoves leve,
 When þai er born what-swa þai be,
 þai say outhur a. a, or e. e."

The reason why
 man's life com-
 mences with
 crying.

þus es here þe bygynnyng
 496 Of our lyfe sorow and gretyng,
 Til whilk our wrechednes stirres us;
 And þarfor Innocent says þus:

Omnes nascimur eiulantes,
 500 *ut nature nostre miseriam*
exprimamus.

He says, "al er we born gretand,²
 And makand a sorowful sembland,

504 For to shew þe grete wrechednes
 Of our kynd þat in us es."

¹ MSS. Addit 22283, 11305 read 'wa'.

² He saith: "we ben ybore everichone
 Making sorwe and reuly mone." MS. Addit 11305

- þus when þe tyme come of our birthe,
 Al made sorow and na mirthe;
 508 Naked we come hider, and bare
 And pure, swa sal we hethen fare;
 Of þis twa tymes we suld thynk þan,
 For þus says Iob, þe rightwes man:
 512 *Nudus egressus sum de utero matris*
mee, et nudus revertar illuc.
 "Naked", he says, "first I cam
 Hyder, out of my moder wam,
 516 And naked I sal turne away."
 Swa sal we al at our last day.
 þus a man es, at þe first comyng,
 Naked, and bringes with him nathyng;
 520 Bot a rym¹ þat es ful wlatsume,
 Es his garment when he forth sal com,
 þat es noght bot a bloody skyn
 þat he byfor was lapped in,
 524 Whils he in his moder wam lay,
 þe whilk es a foul thyng to say,
 And fouler to here, als says þe buke,
 And aldir-foules² on to loke;
 528 þus es a man, als we may se,
 In wrechednes borne and caytefté,
 And for to life here a fon dayse,
 þar-for Iob þus openly sayse;
 532 *Homo, natus de muliere, brevi vivens*
tempore, repletur multis miseriis.
 He says, "Man þat born es of woman³
 Lyfand short time to⁴ ful-fild es þan
 536 Of many maners of wrechednes."
 þus says Iob, and swa it es,

Man brings
nothing into the
world with him.

Man at his birth
is the devil's son.

The second of
middle period
of man's life.

Man is born to
trouble and
sorrow.

¹ MS. Lansd. 348 reads 'slow'. MS. Addit 22283 reads 'slouh'. MS. Addit 11305 reads 'reme'. ² aldir foulest (MS. Harl. 4196)

³ He saith: "after that a man is bor of a woman
He lyveth but short tyme, and sone bicometh wan." MS. Addit 11305.

⁴ to is superfluous?

Man at his birth
is the devil's son.

Man at his birth
is the devil's son.

The second or
middle period
of man's life.

Man is full of
corruption.

Alswa man es borne til noght elles
Bot to travayle, als Iob yhit telles:

540 *Homo nascitur ad laborem,
sicut avis ad volatum.*

He says, "man es born to travaile right
Als a foul es to þe flight."

544 For littel rest in þis lyf es,
Bot gret travayle and bysynes;

Yhit a man es, when he es born,
þe fendes son, and fra God es lorn

548 Ay, til he thurgh grace may com
Til baptem and til cristendom;
þus may a man his bygynnyng se
Ful of wrechednes and of caytifté.

552 þe tother part of þe lyf, men calles
þe mydward, aftir þat it falles,
þe wilk reches fra þe bygynnyng
Of mans lyfe un-til þe endyng.

556 þe bygynnyng of man, als I talde,
Es vile and wreched to behalde;
Bot how foule es man aftir-warde
Tels þus, openly, saynt Bernarde:

560 *Homo nihil aliud est, quam sperma
fetidum, saccus stercorum et esca vermium.*

Saynt Bernard says als þe buke telles,

564 þat "man here es nathyng elles
Bot a foule slyme, wlatome til men,
And a sekful of stynkand fen,
And wormes fode" þat þai wald have,

568 When he es dede and layde in grave.
Bot som men and women fayre semes
To þe syght with-uten, als men demes,
And þat shewes noght elles bot a skyn;
Bot wha-swa moght se þam with-in,

572 Fouler carion moght never be
þan he suld þan of þam se.

þarfor he þat had als sharp syght,
And cler eghen and als bright

- 576 Als has a best pat men Lynx calles,¹
 Pat may se thurgh thik stane walles,
 Littel lykyng suld a man haf pan
 For to behald a faire woman,
 580 For pan mught he se, with-outen doute,
 Als wele with-in als with-oute,
 And if he with-in saw hir right,
 Sho war ful wlatom til his sight;
 584 Pus foul with-in ilk man es,
 Als pe buk says and bers witnes.
 Pan may we se on pis manere,
 How foul pe kynd of man es here;
 588 Whar-for I hald a man noght witty
 Pat here es over-prowde and ioly,
 When he may ilk day here and se
 What he es, and was, and sal be.
 592 Bot proud man of pis tas na hede
 For hym wantes skille, pat hym suld lede,
 When he es yhung and luffes laykyng,
 Or has ese, and welth, and his lykyng;
 596 Or if he be at grete worshepe,
 What hym-self es pan, he tas na kepe;
 Whar-for him-self pan knawes he leste
 And fares als an unresonabel beste,
 600 Pat his awen wille folowes, and noght elles,
 And par-for pe prophet in pe psauter telles:
Homo, cum in honore esset, non intellexit, comparatus
est iumentis insipientibus, et similis factus est illis.
 604 "Man when he is til worshepe broght
 Right understandyng has he noght:
 He may be likend and he es lyke pan
 Til bestes, pat na skylle ne witte can;"
 608 Parfor ilk man pat has witte and mynde,
 Suld thynk of pe wrechednes of his kynde,
 Pat es foul, and vile, and wlatom;
 For he may se fra his body com,

The lynx sees
through thick
stone walls.

The proud man
has no thought
about himself.

Of the foulness
of man's body.

¹ 'As hath a beste that men lynx calles,
That may se thurgh nyne stoon walles. MS. Addit 11305.

612 Bathe fra aboven and fra bynethe,
 Alkyn filthe with stynkand brethe;
 For mar filthe es nane, hard ne nesshe,
 þan es þat comes fra a mans flesshe;

616 And þat may a man bathe se and fele,
 þat wil byhald him-self wele,
 How foul he es to mans syght,
 And þarfor says Saynt Bernard right:

620 *Si diligenter cansideres quid per os,
 quid per nares, ceterosque meatus
 corporis egreditur, vilius sterquilinium
 nunquam vidisti.*

624 "If þow wille", he says, "ententyfly se,
 And by-hald what comes fra þe
 What thurgh mouthe, what thurgh nese, commonly,
¹And thurgh other overtes of his ²body,

What comes from
 man.

628 A fouler myddyng saw þow never nane,"
 þan a man es, with flesche and bane.
 Al þe tyme þat a man here lyves,
 His kynd na other fruyt gyfes,

632 Whether he lyf lang or short while,
 Bot thyng that es wlatome and vile,
 Als filth and stynk and nathynge elles,
 Als Innocent þus in a boke telles:

Man as com-
 pared with trees,
 plants &c.

636 *Herbas et arbores, inquit, investiga: Ille de se
 producunt flores, frondes et fructus; et
 tu de te lendes, pediculos et lumbricos.*

*Ille diffundunt oleum, vinum, et balsamum; et
 640 tu de te sputum, urinam, et stercus: Ille
 de se spirant suavitatem odoris; et tu
 de te reddis abominationem fetoris.*

Qualis est arbor, talis est fructus.

644 Þis gret clerk telles þus in a buke:

Herbs and trees
 bring forth flow-
 ers and fruit, but
 man only nits,
 lice and vermin.

"Behalde", he says, "graythely and loke,
 Herbes and trese þat þow sees spryng,
 And take gude kepe what þai forth bryng;

¹ 'And other issues of the body:

A fouler dongehull sawe thou never none.' MS. Addit 11305.

² þe (MS. Harl. 4196).

- 648 Herbes forth bringes floures and sede,
 And tres fair fruyt and braunches to spede,¹
 And pou forth bringes of pi-self here
 Nites, lyse, and other vermyn sere.
- 652 Of herbes and tres, springes baum ful gude,
 And oyle and wyne for mans fude;
 And of þe comes mykel foul thyng,
 Als fen, and uryne and spyttyng;
- 656 Of herbes and tres comes swete savour,
 And of þe comes wlatome stynk, and sour;
 Swilk als þe tre es with bowes,
 Swilk es þe fruyt pat on it growes."
- 660 An ille tre may na gude fruyt bere,
 And pat knawes ilk gude gardynere.
 A man es a tre, pat standes noght harde,
 Of whilk þe crop es turned donward,
- 664 And þe rote to-ward þe firmament,
 Als says þe grete clerk Innocent:
Quid est homo, secundum formam, nisi quedam
arbor eversa, cujus radices sunt crines;
- 668 *truncus est caput cum collo; stipis est pectus cum*
alvo, rami sunt ulne cum tibiis; frondes sunt
digiti cum articulis; hoc est folium quod a ven-
to rapitur, et stipula a sole siccatur.
- 672 He says, "what es man in shap bot a tre
 Turned up pat es doun, als men may se,
 Of whilk þe rotes pat of it springes,
 Er þe hares pat on þe heved hynges;
- 676 Þe stok nest þe rot growand
 Es þe heved with nek folowand;
 Þe body of pat tre par-by
 Es þe brest with þe bely;
- 680 Þe bughes er þe armes with þe handes
 And þe legges with þe fete pat standes:
 Þe braunches men may by skille call
 Þe tas and þe fyngers alle;
- 684 Þis es þe leef pat hanges noght faste,
 Pat es blawen away thurgh a wynd blaste,

Man is like a tree
 inverted: the
 roots are the hair,
 the stock is the
 head, the boughs
 are the arms and
 hands, with the
 legs and feet; the
 branches are the
 toes and fingers.

¹ Sprede (MS. Harl. 4196).

Man, like a
flower, soon
fades.

And þe body alswa of þe tre,
þat thurgh þe son may dried be.”
688 A man þat es yhung and light,
Be he never swa stalworth and wyght,
And comly of shap, lufly and fayre,
Angers and yvels may hym appayre,
692 And his beuté and his streng[th] abate,
And mak hym in ful wayk state,
And chaunge alle fayre colour,
þat son fayles and fades, als dos þe flour.

Man's strength is
weakened by
disease.

696 For a flour þat semes fayre and bright,
Thurgh stormes fades, and tynes þe myght.
Many yvels, angers, and mescheefes
Oft comes til man þat here lyves,
700 Als fevyr, dropsy, and Iaunys,
Tysyk, goute, and other maladyes,
þat hym mas streng[th] and fayrnes tyne,
Als grete stormes dose a flour to dwyne;

Man fades as a
flower.

704 þarfor a man may likend be
Til a flour, þat es fayre to se,
þan son aftir þat it es forth broght,
Welkes and dwynes til it be noght;
708 þis aught to be ensample til us;
For-whi Iob, in a boke, says pus:
Homo, quasi flos, egreditur et conteritur, et fugit ve-
lud umbra et nunquam in eodem statu permanet.

712 “Man”, he says, “als a flour bright,
First forth comes here til þis light,
And es sone broken and passes away,
Als a shadu on þe somers day;

716 And never mare in þe same state duelles,”
Bot ay passand, als Iob telles;
Of þis þe prophet witnes beres,
In a psalme of þe psauter, thurgh þis vers

720 *Mane, sicut herba, transeat, mane floreat*
et transeat; vespere decidat, indurat¹ et arescat.

¹ indurescat?

- The prophet says þus, als writen es,
 "Arely a man passes als þe gres,
 724 Arely at þe bygynnyng of þe day,
 He floresshe and passes away;
 At even late he is doun broght,
 And fayles, and dries, and dwynes to noght.
- 728 In þe first bygynnyng of þe kynd of man Of the length of
man's life, and
the reason why
it is shortened.
 Neghen hundreth wynter man lyfed þan,
 Als clerkes in bukes bers witnes;
 Bot sythen bycom mans lyf les
- 732 And swa wald God at it suld be;
 For-whi he sayd þus til Noe:
*Non permanebit spiritus meus
 in homine in eternum, quia caro*
- 736 *est, erunt dies illius centum
 viginti annorum.*
- "My gast," he says, "sal noght ay dwelle
 In man, for he is flesshe and felle;
- 740 Hys days sal be for to life here
 An hundreth and twenti yhere."
 Bot swa grete elde may nane now bere, Of the shortness
of man's life.
 For sythen mans lyfe bycom shortere.
- 744 For-whi þe complection of ilk man
 Was sythen febler þan it was þan;
 Now es it alther-feblest to se,
 Þarfor mans life short byhoves be;
- 748 For ay þe langer þat man may lyfe,
 Þe mare his lyfe sal hym now grieve,
 And þe les him sal thynk his lyf swete,
 Als in a psalme, says þe prophete:
- 752 *Si autem in potentatibus octoginta an-
 ni, et amplius eorum labor et dolor.*
- "If in myghtfulnes four scor yhere falle,
 Mare es pair swynk and sorow with-alle."
- 756 For seldom a man þat has þat held,¹
 Hele has, and him-self may weld;

¹ held = 'eld'.

Bot now falles yhit shorter mans dayes,
Als Iob, þe haly man, þus says:

760 *Nunc paucitas dierum meorum
finietur brevi.*

"Now," he says, "my fon days sere
Sal enden with a short tyme here."

Of the changes
wrought in man
by old age; and
of the properties
of 'eld'.

764 Fone men may now fourty yhere pas,
And foner fifty als in somtym was;

Bot als tyte als a man waxes alde,
þan waxes his kynde wayke and calde,

768 þan chaunges his complexcion
And his maners and his condicion;

Than waxes his hert hard and hevy,
And his heved feble and dysy;

772 þan waxes his gaste seke and sare,
And his face rouncles, ay mare and mare;

Bodily infirmi-
ties caused by
old age.

His mynde es short when he oght thynkes,
His nese ofte droppes, his hand¹ stynkes,

776 His sight wax dym pat he has,
His bak waxes croked, stoupand he gas

Fyngers and taes, fote and hande,
Alle his touches² er tremblande:

780 His werkes for-worthes pat he bygynnes,³
His haire moutes, his eghen rynnes;

His eres waxes deaf, and hard to here,
His tung fayles, his speche is noght clere.

Mental infirmi-
ties.

784 His mouthe slavers, his tethe rotes,
His wyttes fayles, and he ofte dotes;

He is lyghtly wrath, and waxes fraward,
Bot to turne hym fra wrethe it es hard;

788 He souches and trowes sone a thyng,
Bot ful late he turnes fra pat trowyng;

He es covatous and hard haldand,
His chere es drery and his sembland;

¹ i. e. *and* = breath.

² MS. Lansd. 348 reads 'lymmes'.

³ 'His werkes forweren that he bygynneth'. MS. Addit 11305.

- 792 He es swyft to spek on his manere
 And latsom and slaw for to here;
 He prayses ald men and haldes pam wyse,
 And yhung men list him oft despyse ;
- 796 He loves men pat in ald tyme has bene,
 He lakes pa men pat now are sene;
 He is ofte seke and ay granand,
 And ofte angerd, and ay pleynand;
- 800 Alle pir, thurgh kynd, to an ald man falles,
 Pat clerkes propertés of eld calles.
 Yhit er par ma pan I haf talde,
 Pat falles to a man pat es alde.
- 804 Pus may men se, wha-so can,
 What pe condicions er of an ald man.
 Pe last ende of mans lyfe es hard,
 Pat es, when he drawes to ded-ward.
- 808 For when he is seke, and bedreden lys,
 And swa feble pat he may noght rys,
 Pan er men in dout and noght certayn,
 Wethir he sal ever cover agayn.
- 812 Bot yhit can som men, pat er sleghe,
 Witte if he sal of pat yvel deghe
 By certayne takens, als yhe sal here,
 Pat byfalles when pe ded es nere;
- 816 Pan bygynnes his frount downward falle,
 And his browes heldes down wyth-alle;
 Pe lefte eghe of hym pan semes les,
 And narrower pan pe right eghe es;
- 820 Hys nese, at pe poynt, es sharp and smalle,
 Pan bygynnes his chyn to falle;
 His pounce es stille, with-uten styringes,
 His fete waxes calde, his bely clynges.
- 824 And if nere pe dede be a yhung man,
 He ay wakes, and may noght slepe pan;
 And an aldeman to dede drawand
 May noght wake, bot es ay slepand;
- 828 Men says, al pir takens sere
 Er of a man pat pe dede es nere.

How to tell
 whether an old
 man will recover
 from his sick-
 ness.

How to tell
 whether a young
 man will recover
 from his sick-
 ness.

What's a man
like when he is
dead?

Whiles a man lyves he is lyke a man;
When he es dede what es he lyke pan?

332 Pan may men his liknes se
Chaunged, als it had never bene he;
And when his lyf es broght to pe ende,
Pan sal he on pe same wys hethen wende,

836 Pure and naked, right als he cam
pe first day fra his moder wam.

For he broght with him nathyng pat day,
And noght sal he bere with him away,

840 Bot it be a wyndyng clathe anely,
pat sal be lapped about his body;
pus wrechedly endes pe lyf of man.

And if we behalde what he es pan,

A dead body is
but earth and
clay.

844 When pe lyfe of hym passes oway,
pan es he noght bot erthe and clay
pat turnes til mare corrupcion,
pan ever had stynkand carion.

A dead body
pollutes the at-
mosphere.

848 For pe corrupcion of his body,
Yf it suld lang oboven erthe ly,
It myght pe ayr swa corrupud mak,
pat men parof pe dede suld take,

852 Swa vile it es and violent;
parfor pe gret clerk says, Innocent:

*Quid enim fetidius humano cadavere,
quid horibilius homine mortuo.*

856 He says, "What-kyn thyng may fouler be
pan a mans carion es to se:

And what es mar horibel in stede
pan a man es when he es dede?"

860 Alswa [I] say, nathyng es swa ugly,
Als here es a mans dede body;

And when it es in erth layd lawe,¹

Man's body shall
be eaten by
worms.

Wormes pan sal it al to-gnaw,

864 Til pe flesshe be gnawen oway and byten;
For-why we fynde pos in buk writen:

¹ 'And whan it es in erthe bywounde,

Wormes wol him gnawe on every stounde'. MS. Addit 11305.

*Cum autem morietur homo, heredita-
bit vermes et serpentes.*

868 Þe buk says þus, "þat when a man
Sal dighe he sal enherite þan
Wormes and nedders," ugly in sight,
Til wham falles mans flessch, thurgh right,

872 Þarfor in erthe man sal slepe,
Oman[g] wormes, þat on hym sal crepe,
And gnaw on þat stynkand carcays,
Als es wryten in a bok þat says:

876 *Omnes in pulvere dormient, et
vermes operient eos.*

Þat es "in poudre sal slepe ilk man,
And wormes sal cover hym þan;"

880 For in þis world es nane swa witty,
Swa fair, swa strang, ne swa myghty,
Emperour, kyng, duke, ne caysere,
Ne other þat bers grete state here,

Emperor, king,
duke and kayser,
all shall worms
rive asunder.

884 Ne riche, ne pure, bond ne fre,
Lered or lawed, what-swa he be,
Þat he ne sal turne at þe last oway,
Til poudre and erthe and vyle clay;

888 And wormes sal ryve hym in sondre;
And þarfor haf I mykel wondere
Þat unnethes any man wille se
What he was, and what he sal be.

892 Bot wha-so wald in hert cast
What he was, and sal be at þe last,
And what he es, whyles he lyves here,
He suld fynd ful litel matere

Man has
little cause to
rejoice here.

896 To mak ioy whilles he here duelles,
Als a versifiour in metre þus telles:
*Si quis sentiret, quo tendit, et unde veniret,
Nunquam gauderet, sed in omne tempore fleret.*

900 He says, "wha-so wille fele and se,
Wethen he com and whider sal he,
Suld never be blythe bot ioy forsake,
And alle tyme grete and sorow make."

- Why is man so
tender of his
vile body?
- 904 Whar-to pan es man here swa myry,
And swa tendre of his vile body,
Pat sal rote and with wormes be gnawen,
And swa ugly to syght may be knawen?
- 908 Loverd wha-so of him pan had syght,
Aftir pat wormes him swa had dight,
And gnawen his flesshe un to pe bane,
Swa grysly a sight saw he never nane,
- A grisly sight
his vile carcass
shall be.
- 912 Als he myght se of pat vile carcays:
For Saynt Bernard pos in metre says:
*Post hominem vermis, post vermem, feter et horror,
Et sic, in non hominem vertitur omnis homo.*
- 916 "Aftir man", he says, "vermyn es,
And aftir vermyn stynkand uglynes;
And swa sal ilk man turned be pan
Fra a man intil na man."
- 920 Pos may ilk man in pis parte se,
What he was, and what he sal be,
And what he es ay whils he here lyfes,
And whatkyn fruyt his kynd here gyves.
- 924 Here may men se, als writen es,
Mikel of mans wrechednes,
And mykel mare yhit may men telle;
Bot here-on wille I na langer duelle.
- 928 Ga we now forther-mar and luke,
To pe secund part of pis buke,
In whilk men may haf understanding
Of pe world, and of worldysshe lyfyng.
- 932 Here bygynnes pe secunde part pat
es of pe world.
- Of 'worldish'
men.
- Alle pe world so wyde and brade,
Our Lord speciali for man made,
- 936 And al other thyng, als clerkes can profe,
He made anly to mans by-hove.
Sen he al pe world and alle thyng wrought
Til mans by-hove, pan man aght noght
- 940 Lufe nowther worldisshe thyng ne bodily,
Mare pan our Lord God almyghty,

- Ne als mykel as God, pogh pat war les;
 And wha-so dos, unkynd he es;
 944 For God war worthy mare to be lufed
 Pan any creature, and swa byhufed,
 Syn he es maker of althynges,
 And of alle creatures pe bygynnynges.
 948 Pis say [I] by men pat gyves pam mykel
 Til pis world, pat es fals and fikel,
 And lufes alle thynges pat til it falles;
 Swilk men worldisshe men, men calles
 952 Pat pair luf mast on pe world settes,
 And pat luf, pe luf of God lettes.
 Parfor gude it es pat a man him kepe,
 Fra worldisshe luf and vany worshepe.
 956 For thurgh luf of pis world and vanité,
 A man at pe last forbard may be,
 Of pe blisful world par al ioy es,
 Whar pe lyfe of man sal be endles,
 960 Pat dos to God here pat hym falles,
 Pat world per clerkes 'world of world' calles.
 Whi¹ alle pe world pat God walde make
 For man, of whilk I byfor spake,
 964 Pat swa generaly here is tane,
 May be undirstanden ma worldes pan ane;
 For a grete clerk says, pathight Berthelmewe,
 Pat twa worldes er principaly to shewe,
 968 Pat pe elementes and al pe hevens
 Contenes, als he pam in boke nevens,
 And alle pe creatures pat God wroght,
 Swa pat withouten pa worldes es noght.
 972 Pe tan es gastly, invisile and clene,
 Pe tother es bodyly and may be sene.
 Pe gastly world, pat na man may se,
 Es heven, whar God syttes in trinité,
 976 And pe neghen ordres of angels,
 And haly spirytes in pat world duelles,

Of those who set
 their love most
 on this world.

More worlds
 than one; the one
 visible, the other
 invisible.

The spiritual
 world is heaven,
 where dwell God,
 the nine orders
 of angels and
 holy spirits.

¹ For-why?

The visible
world is divided
into two parts;
the one is high,
the other low.

The higher.
world contains
the planets and
stars.

The lower world
contains the
earth and man.

The highest world
was made for
man's endless
abode.

- And pider sal we com and pār lyf ay,
If we pederward hald þe right way.
- 980 Þat world was made for mans wonnyng
Omang angels in ioy and lykyng,
Evermare þar-in for to duelle,
As men may here þer clerkes telle.
- 984 Now heir-on wille I na langer stand,
For after-ward commes þis matere til hand.
Þe tother world þat men may se,
In twa partes divised may be,
988 Þe whilk alle bodily thyng may hald,
And ayther part may a world be cald,
And bathe men may se and knawe;
Bot þe tan es heghe, and þe tother lawe;
- 992 Þe hegher reches fra þe mon even
Til þe heghest of þe sternered heven;
Þat werld is ful bright and fayre,
For þar es na corrupcion, bot cler ayre,
- 996 And þe planettes and sternes shynand,
And sere signes and noght elles þar wonand,
Þe lawer werld, þat lawest may falle,
Contenes haly þe elementes alle,
- 1000 Þat on þe erthe and about þe erthe standes,
Whar sere manere of men wonnes in sere landes.
In þis werld es bothe wele and wa,
Þat es ofte chaunged to and fra,
- 1004 Þat til som es softe and til sum harde,
Als yhe may here or se aftirwarde.
Þir worldes byfor als was Goddes wille,
For man was made for certayn skille;
- 1008 Þe heghest world, þat passes alle thyng,
Was made for mans endles wonnyng;
For ilk man sal hafe þar a place
To wone ay in ioy, þat here has grace.
- 1012 Þat world was made to our most advantage,
For þar falles to be our right heritage.
Þe tother world, þat is lawer,
Whare þe sternes and planets er,

- 1016 God ord[a]ynd anly for our byhufe,
 By pis skille, als I can prufe.
 Pe ayre fra pepen, and pe heat of pe son
 Sustayns pe erthe here, par we won,
 1020 And nurisshes alle thyng pat fruyt gyves,
 And confortes best, and man, and alle pat lyves;
 And tempers our kynde and our complexioun,
 And settes pe tymes of yhere in seson,
 1024 And gyfes us light here, whar we duelle,
 Elles war pis world myrk als helle;
 Yhit pe bodys of pe world in pair kynde,
 Shewes us for bisens to haf in mynde,
 1028 How we suld serve God in our kynde here,
 Als pai do par, on pair manere.
 Pe lawest world was alswa made for man,
 For pis skylle, als clerkes shew can;
 1032 For pat man suld be par-in wonnand,
 Goddes werkes to se and undirstand,
 And his commandmentes and his wille
 To knawe, and kepe, and to fulfille,
 1036 And to be proved here in gastly batayls,
 Of gastly enmys pat man oft assayls;
 Swa pat purgh gastly strenth and victori,
 He may be made in pis world worthy
 1040 To haf pe coroun of blisse endeles
 In pe blisful world pat heghest es.
 Twa worldes here to-gyder may falle
 Pat men may erthely worldes calle.
 1044 An es pis dale, whar we er wonnand,
 Another es man par-in lyfand;
 Pis dale whar we won thurgh, clerkes caldes
 Pe mare world, and pe man pe les.
 1048 Of pe les world wil I noght speke yhit,
 For aftirward I sal speke of it;
 Bot of pe mare world yhit wil I mare say,
 Ar I pas fra pis matir away;
 1052 Pan wil I after shew, als falles,
 Skille why men a man world calles.

The air from the higher portion of the visible world, together with the sun, sustains the earth and produces fruit &c.

God made man to dwell on the earth that he might see and understand the works, and do the will of the Creator, and be proved here, by spiritual conflicts.

There are two earthly worlds: 1. the world we live on, 2. man who lives thereon.

The earth is the greater world, man is the lesser.

- þe mare world God wald law on erth sett,
 For it suld be til man suggette,
 1056 For to serve man, and man noght it;
 And þus ordand God, for mans profit.
 Bot now þis world þat man lyfes in,
 Waxes swa lither and ful of syn,
 1060 And of welthes þat are bot wayn,
 þat many mas þe world þair soverayn,
 And gyves þam þar-to al þat þai may,
 And serves it bysily, nyght and day,
 1064 And mas þam-selfe þe worldes tharllles.
 þas men worldesshe men men calles,
 For about worldisshe thynges þai here travaile
 Ful bysily, þat at þe last sal fayle;
 1068 Bot wald þai do half swilk bysines
 About goddes¹ of heven, þar al gude es,
 þai suld haf alle þat gude es þare,
 þat never sal faille, bot last ever mare.
 1072 þe world þat es here, es noght elles,
 Bot þe maners of men þat þar-in dwelles;
 For þis world men may noght ken,
 Bot by þe condicions of þe worldis men.
 1076 For what mught men by þe world understand
 If na worldishmen war þar-in dwelland?
 Alle þas men þat þe world mast dauntes,
 Mast bisily þe world here hauntes;
 1080 And þas þat þe world serves and loves,
 Serves þe devel, as þe buk proves;
 For þe world here, es þe devels servand,
 þat brynges his servauntes til his hand;
 1084 þarfor God him prince of þe world calles,
 þat es of worldismen þat to him falles;
 For-þi þis world es perillius to lufe,
 By many skilles, as clerkes prove.
 1088 þis worlde es fikel and desayvable,
 And fals and unsiker and unstabel.
 Many men þe world here fraistes,
 Bot he is noght wise þat þar-in traystes:

The world waxes
wicked.

Of worldish
men.

By the world
that waxes
wicked is meant
the different
kinds of people
who herein
dwell.

The world is the
devil's servant,
and therefore is he
called the prince
of the world.

It is perilous
to love the world,
for it is fickle
and deceptive.

¹ gudes (MS. Harl. 4196).

- 1092 For þe world laghes on man and smyles,
 Bot at þe last it him bygyles;
 Þarfor I hald þat man noght witty
 Þat about þe world is over bysy;
- 1096 For a man may noght Goddes servand be,
 Bot he þe maners of þe world fle,
 Ne lofe God, bot [he] þe world despise,
 For þe godspel says on þis wyse:
- 1100 *Nemo potest duobus dominis ser-*
vire, quia aut enim unum odio ha-
bebit et alterum diliget, aut unum
sustinebit et alterum contempnet.
- 1104 He says "na man may serve rightly
 Twa lordes to-gedir, þat er contrary,
 For outhur he sal þe tane hate
 And þe tother luf aftir his state,
- 1108 Or he sal þe tane of þam mayntene,
 And þe tother despyse", þus es ofte sene.
 Þe world es Goddes enemy by skille,
 Þat contrarius es to Goddes wille;
- 1112 And swa er al þat þe world lufes,
 Als þe apostel says þus and profes:
Qui vult esse amicus hujus mundi,
inimicus dei constituitur.
- 1116 He says, "wha-so þe werldes frend wil be,
 Goddes enemy þan es he;"
 Þan suld we noght assent þar-to,
 Ne nathyng þat lykes til þe world do;
- 1120 For worldisshe men here God mysprays,
 Þarfor þe apostel yhit, þus says:
Nolite diligere mundum, nec ea
que sunt in mundo.
- 1124 "Lufes noght þe world here", says he,
 "Ne þat, þat yhe in world may se;"
 For al þat in world men tel can,
 Es outhur yhernyng of þe flesshe of man,
- 1128 Or yhernyng of eghe, þat may luke,
 Or pride of lyfe, als says þe buke:

The world is
 opposed to God.

*Omne quod est in mundo, aut
est concupiscencia carnis, aut
1132 concupiscencia oculorum, aut
superbia vite.*

What is meant
by 'lust of the
flesh', 'lust of the
eye' and the
'pride of life'.

1136 "Yhernyng of flesshe es a thyng
pat falles til lust and flesshe lykyng;
Yhernyng of eghe, als I can gese
Falles to worldes rychese;
Pride of lyf pat some in hert kepes,
Falles to honours and worshepes;
1140 Lust and lykyng, pat es flesshely,
Engendres pe syn of lychery;
Worldes riches of grete pryse
Engendres the syn of covatyse;
1144 Honours nuryshes, als men may se,
Vayn glory, vaunting and vanité.

*De Eremita qui quidem sequebatur*¹

*mundum a se fugientem, et postea
1148 fugiebat mundum tunc se sequentem;
munde vale! tibi ve! fugiens me, dum
sequerer te, Tu sequeris modo me,
iam respuo despiciens te.*

God made the
world to serve
man, and not man
to serve the
world.

1152 Sen God made pe world, als says haly writ,
To serve man, and noght man to serve it,
Whar-to serves man pe world pan,
And mas hym pe worldes bondman,
1156 When he may serve God and be fre,
And oute of servage of pe world be?
Bot wald a man ryght knaw and fele
What pe world es, and byhald it wele,
1160 Hym suld noght lyst, als I understand,
Make pe world na glade sembland,
For lo! what says Barthelmew

Bartholomew
says, the world
is like a dull
vale full of sor-
row, and a place
of exile.

pat spekes of pe world, als I wil shew:
1164 He says, "pe world es na thyng elles
Bot an hard exil, in qwilk men duelles,"

¹ This quotation is absent from most of the MSS.

- And alswa a dym dulf dale,
 Pat es ful of sorow and bale,
 1168 And a sted of mykel wrechednes,
 Of travail and angers, pat here ay es,
 Of payne, of syn and of foly,
 Of shens[h]epe and of velany,
 1172 Of lettyng and of taryng,
 Of frawardnes and of strivyng,
 Of filthe and of corrupcion,
 Of violence and of oppression,
 1176 Of gilry and of falshede,
 Of treson, discorde and of drede;
 In pe world, he says, noght elles we se
 Bot wrechednes and vanité,
 1180 Pride and pompe and covatyse,
 And vayn sleghtes, and qwayntyse;
 Pe world, he says, tyl hym drawes¹
 And tilles, and lufes pam, pat him knawes;
 1184 And many he nuyes and fon avayles.
 His lufers he desayves and fayles;
 His despisers he waytes ay,
 Als shadow to tak to his pray;
 1188 Bot pa pat wille him folow, he ledes
 And pam scornes and taries in his nedes;
 Pe whilk a while he here socours,
 And pam heghes with ryches and honours.
 1192 Bot he waytes to bygille pam at pe laste,
 And in to povert agayn pam cast;
 Whar-for worldes worshepe may be cald
 Noght elles but vanité, and swa I it hald.
 1196 And worlisshe riches, how-swa pai come,
 I hald noght elles bot filth and fantome.
 Pe world has many with vanité filed,
 And with pride and pompe pam ofte bygyled,

The world is
 no support in
 time of need.

¹ 'Thus pe world draweth in to his route,
 All men that to him wol allowte,
 And many greveth and fewe availeth.
 For his lovyers he deceyveth and failith.' MS. Addit. 11305.

- 1200 Þarfor an haly man, als yhe may here,
 Spekes to þe world on þis manere:
*O munde immunde, utinam esses ita immundus, ut me
 non tangeres, aut ita mundus, ut*
- 1204 *me non coinquinares!*
 Þis es on Inglishe þus to bymene:
 "O þou world", he says, "unclene,
 Whyn mught þou swa unclen be,¹
- 1208 Þat suld never mare neghe me,
 Or be swa clene and noght vile,
 Þat þou suld never mare me file."
 Þe world here who-so wille
- 1212 Un-to four thinges may liken by skille.²
 First þe world may lykend be,
 Mast properly, unto þe se;
 For þe se, aftir þe tydes certayn,
- 1216 Ebbes and flowes, and falles agayn,
 And waxes fulken, thurgh stormes þat blawes,
 And castes up and doun many gret wawes;
 Swa castes þe world, thurgh favour,
- 1220 A man to riches and honour.
 And fra þat agayn he castes hym doun
 Til povert and to tribulacioun.
 And þa er þe grete stormes kene
- 1224 And þe wawes, þat in þe world er sene.
 Yhit may þe world here þat wyde es,
 Be likend to a wildernes,
 Þat ful of wild bestes es sene,³
- 1228 Als lyons, libardes and wolwes kene,
 Þat wald worow men bylyve,
 And rogg þam in sonder and ryve;
 Swa þe world es ful of mysdoers
- 1232 And of tyrauntes þat men ofte ders,

The world is
 like the sea.

The world is like
 a wilderness.

¹ 'Whyne mought þou swa unclene be.' MS. Harl. 4196.

² 'Unto four thinges may lykend be, bi skyll.' MS. Harl. 4196.

³ 'The whilk is ful of bestes unmylde,
 The whilke wol a man strangly and destrye.' MS. Addit 11305.

- þe whilk er bisy, nyght and day,
 To nuye men in alle þat þai may.
 þe world alswa may lykend be
 1236 Til a forest, in a wilde cuntré,
 þat es ful of thefs and outlawes,
 þat, commonly, til forestes drawes,
 þat hald pases, and robbes and reves
 1240 Men of þat þai have, and noght þam leves;
 Swa es þe world here þar we duelle,
 Ful of thefs, þat er devels of helle;
 þat ay us waytes, and er bysy
 1244 To robbe us of our gudes gastly.
 þe world may yhit, als yhe sal here,
 Be lykend, on þe fierth manere,
 To a feld ful of batailles
 1248 Of enemys, þat ilk day men assayles.
 For-why here we er on many wyse
 Alle umset with sere enemys,
 And, speciali, with enemys thre,
 1252 Agaynes wham us byhoves armed be:
 þa er þe world, þe fende, our flesshe,
 þat, to assayle us here, er ay freshe;
 And þar-for byhoves us, day and nyght,
 1256 Whilles we lif here, agayn þam fight.
 þe world, als clerkes understandes,
 Agayn us fightes with twa handes,
 With þe right hand and þe left; pere twa
 1260 May be taken, bathe wele and wa;
 þe right hand es welthe, als I halde,
 And þe lefte hand es angre calde;
 For þe worlde assayles sum men awhile,
 1264 With þe right hand þam to bygile;
 þat es welth, als I sayde before,
 Of worldly riches and tresore;
 And assayles men, nyght and day,
 1268 With þe left hand þam to flay;
 þat es with angre and tribulacion,
 And povert, and persecucion,

The world is
like a forest.

The world is like
a battle-field.

The world fights
against us with
two hands.

The right hand
of the world is
wealth, the left
is sorrow, pover-
ty, &c.

Dame Fortune
helps the world
to fight against
man.

- pe whilk per clerkes pe left hand calles
 1272 Of pe world, pat ofte sythes falles.
 Bot with pe world comes dam fortune,
 pat ayther hand may chaung sone;
 For sho turnes about ay hir whele,
 1276 Up and doune, als many may fele;
 When sho hir whele lates about ga,
 Sho turnes sum doune fra wele to wa,
 And, eft agaynward, fra wa to wele;¹
 1280 pus turnes sho about oft hir whele,
 pe whilk pir clerkes noght elles calles,
 Bot happe or chaunce, pat sodanli falles,
 And pat men haldes here noght elles,
 1284 Bot welthe and angre in whilk men dwelles.
 parfor worldly happe es ay in dout,
 Whilles dam fortune turnes hir whele about.
 Angre men dredes and walde it fle,
 1288 And in welthe men wald ay be;
 Bot parfit men, pat pair lif right ledes,
 Welthe of pe worlde ay flese and dredes;
 Wealth draws a man from the right way. 1292 For welthe drawes a man fra pe right way
 pat ledes til pe blisse pat lastes ay,
 Us aght to drede worldly welthe pan
 For Saynt Ierom says, pe haly man:
Quanto in virtutibus crescimus,
 1296 *tanto amplius timere debemus,*
ne de sublimiori corruamus.
 Worldly success is to be dreaded.
 "pe mare", he says, "pat we wax upright
 In welthe, and in worldly myght,
 1300 pe mare we suld have drede in thocht,
 pat we fra pe hegher fal noght;"
 Tyl pis acordes pe wordes of Senek,
 pat says pus, als yhe here me spek:
 1304 *Tunc tibi salubria consilia advoca,*
cum tibi alludit prosperitas mundi.

¹ 'And efte sone from wo in-to much blisse
 So pat hir whele hath never lysse. MS. Addit 11305.

Senek on pis maner says:

“When welthe of pe worlde with pe plays,
1308 Sek pan gude consayl wyth-alles.”

For welthe mas men in perils falle,
Pan es worldes welthe to drede parfor,
Als says pe grete clerk, Saynt Gregor:

1312 *Si omnis fortuna timenda est, ma-*
gis tamen prospera quam adversa.

Saint Gregor says on pis manere:

“If ilka chaunce be to drede here,

1316 Yhit es happe of welthe to drede mare
Pan chaunce of angre,” pat smertes sare.

For angres mans lyf clenses, and proves, Sorrow cleanses
man of sin.
And welthes his lif trobles and droves,

1320 And pe saul of man may lightly spille;
For welthes, pat men has here at wille,
Semes tokenyng of endeles pyn.

For lo! what says here Saynt Austyn:

1324 *Sanitas continua et rerum habundan-*
cia, sunt eterne dampnacionis indicia.

He says, “continuel hele here

And plenté of worldly gudes sere,

Worldly success
is a sign of eternal
damnation.

1328 Er taknes, als in boke writen es,
Of pe dampnacion pat es endles.”

And to pis¹ wordes, pat sum men myspays,
Acordes Saynt Gregor, pat pus says:

1332 *Continuus successus temporalium, fu-*
ture dampnacionis est indicium.

He says, “continuel happy commyng
Of worldly gudes, es a takenyng

1336 Of pe dampnacion pat sal be,”
At pe last day, with-uten pité.

Bot pe world prayses nan, bot pa anly
Pat til alle worldes welthes er happy,

The world
praises only the
rich.

1340 And on worldly thynges settes pair hert,
And flese ay pe state of povert;

¹ Pes. MS. Harl. 4196.

- Swilk men purchaces and gaders fast,
 And fares als pis lyfe suld ay last;
 1344 Til þam þe world es favorabel
 In alle þat þam thynk profitabel.
 Þe world þam lofes, and þai luf it,
 And for þai folow þe worldes wit,
 1348 And mykel can of worldes qwayntys,
 Þe world þam haldes gude men and wys,
 Til þam commes gudes here many-falde
 To þair dampnacion, als I talde.
 1352 For-why til heven may na man come,
 Þat folowes þe worlde and worldes wysdome,
 Þe quilk, als says wyse men and witty,
 Onence God es bot foly.
 1356 *Sapiencia huius mundi est*
stultitia apud Deum.
 Many men þe world here fraystes,
 Bot he es noght wyse þat par-in traistes;
 1360 For it ledes a man with wrenkes and wyles,
 And at the last it hym bygyles;
 Bot he may be called witty and wyse,
 Þat þe world can fle and dispise,
 1364 And hates þe maners þat it loffes,
 And thynkes ay whyder hym byhoves;
 And on pis lyfe here traystes noght,
 Bot on þe tother settes his thocht.
 1368 For na syker duellyng fynde we here,
 Als þe apostel says on pis manere:
Non habemus manentem civitatem,
sed futurum inquirimus.
 1372 "Na syker wonnyng-sted here haf we,
 Bot we seke ane, þat sal ay be."
 For als gestes we here sojourne
 Awhile, til we sal hethen tourne;
 1376 Þat may fal soner þan som wenes,
 For we duelle here als aliens,
 To travail, here in þe way, our lymys,
 Til our countré-warde, als pilgrymys.

The wise man
 will not trust in
 the world.

Man has no sure
 dwelling place
 on earth.

- 1380 Þarfor þe prophet says til God thus,
 Als þis vers in þe psauter shewes us:
*Ne sileas, quoniam advena ego sum apud
 te et peregrinus, sicut omnes patres mei.*
- 1384 "Be noght stille Loverd" says he,
 "For I am a commelyng towarde þe,
 And pilgrym, als alle my faders was."
 Þus may al say þat in þis world sal pas,
- 1388 Þat es to say, be noght swa stille,
 Þat þow ne make me here knaw þi wille;
 And swilk comfort to my saul shew swythe,
 Þat mught make it in þe glade and blythe:
- 1392 And say thos to it: "I am thy hele,
 For þou ert my pilgrim lele."
 Þis world es þe way and passage,
 Þurgh whilk lyes our pilgrimage;
- 1396 By þis way byhoves us al gang,
 Bot be we war we ga noght wrang.
 For in þis world liggis twa ways,
 Als men may fynd þat þam assays;
- 1400 Þe tane es way of the dede calde,
 Þe tother es way of lyfe to halde,
 Þe way of dede semes large and eesy,
 And þat may lede us over-lightly,
- 1404 Until þe grysly land of mirknes,
 Þar sorow and pyn ever-mare es.
 Þe way of lyfe semes narow and harde
 Þat ledes us til our contré-warde
- 1408 Þat es þe kyngdom of heven bright,
 Whare we sal won ay in Goddes sight
 And Goddes awen sons þan be calde,
 If we þe way of lyfe here halde.
- 1412 Þe life of þis world es ful unstable,
 And ful variand and chaungeable
 Als es sene in contrarius manere,
 By the tymes and vedirs and sesons here.
- 1416 For þe world and worldis life to-gider,
 Chaunges and turnes ofte híder and pider,

Man is a pil-
grim.

Of the way of
life and death.

The life of this
world is full of
change and as
variable as the
seasons.]

And in a state duelles ful short while,
Unnethes, þe space of a myle.

- 1420 And for-þi þat þe worlde is swa unstable,
Alle þat men sese þar-in es chaungeable;
For God ordayns here, als es his wille,
Sere variaunce, for certayn skille,
1424 Of þe tymes and wedirs and sesons,
In taken of þe worldes condicions,
þat swa unstable er and variande,
þat ful short while may in a state stande.

The changes of
the times and
seasons are to-
kens of the va-
riableness of
worldly things.

- 1428 For God wille men se, thurgh swilk takens sere,
How unstable þis world es here,
Swa þat men suld mare drede and be abayste,
Over mykel in þe world here to trayste.

- 1432 Ofte chaunges þe tymes here, als men wele wate,
Als thus, now es arly, now es late,
Now es day, now es nyght,
Now es myrk, now es light,

Of the change in
the times and
seasons.

- 1436 And þe wedirs chaunges and þe sesons,
þus aftir þe worldes condicions;
For now es cald, now es hete,
Now es dry, and now es wete.

- 1440 For now es snaw, hail or rayn,
And now es fair wedir agayn;
Now es þe wedir bright and shynand,
And now waxes it alle douiland; ¹

- 1444 Now se we þe lyfte clere and faire,
Now gadirs mystes and cloudes in þe ayre.
Alle þer variance to understande
May be takens of þis world swa variande;

- 1448 And yhit er þar other ma takens sere
Of þe unstableness of þis life here.
For now es mirthe, now es murnyng,
Now es laghter and now es gretyng;

Of the changes
in man's life.

¹ MS. Harl. reads *domland*.—MS. Lands. 348 has the following reading:

'Now is wedir bryght and schinonde

Now is dym *droubelonde*.'

- 1452 Now er men wele, now er men wa,
 Now es a man frende, now es he faa;
 Now es a man light, now es [he] hevy,
 Now es he blithe, now es he drery;
 1456 Now haf we ioy, now haf we pyn,
 Now we wyn, now we tyn;
 Now er we ryche, now er we pur,
 Now haf we or litel, now pas we mesur;
 1460 Now er we bigg, now er we bare,¹
 Now er we hale, now seke and sare;
 Now haf we rest and now travail,
 Now we fande our force, now we fail;
 1464 Now er we smert, now er we slawe,
 Now er we heghe, now er we lawe;
 Now haf we ynogh, now haf we noght,
 Now er we aboven, and now doun broght;
 1468 Now haf we pees, now haf we were,
 Now eese us a thyng, now fele we it dere;
 Now lofe we, now hate, now saghtel, now strife.
 þer er þe maners here of þis lyfe,
 1472 þe whilk er takens of [þe] unstabelnes
 Of þis worldis lyfe, þat chaungeable es.
 Bot als þis lyfe es ay passand,
 Swa es þe worlde, ilk day, apayrand;
 1476 For þe world til þe endewarde fast drawes,
 Als clerkes by many takens knawes.
 þarfor þe world, þat clerkes sees pus helde,
 Es als mykel to say als þe wer elde.²
 1480 Twa erthely worldes til þis life falles,
 Als es sayd by-for, þat clerkes calles
 þe mare world of erthe, and þe les;
 Ful chaungeable ayther world es.
 1484 þe mare world es þis world brade,
 And þe les es man, for wham it es made,

The world is
drawing to an
end.

There are two
'earthly' worlds,
a greater and a
less.

The greater
world is the *earth*
and the less is
man.

¹ 'Now es he *riche* and now es he bare.' MS. Addit 11305.

² 'þis world þat we seo þus helde
Is not but þis worldes elde.' MS. Addit 11305.

Of the breadth
and length of
man.

And als the mare world es round sette,
Swa es pe les world man round for to mette,
1488 For in pe brede of man es contende,
Als lang space fra pe lang fynger ende
Of pe right hande, with armes outspredande,
Til pe same fynger ende of pe left hande,

1492 Als fra pe haterel oboven pe croun,
Es sene tyl pe sole of pe fot doun.

pan if a man [h]is armes out sprede
Na mar es pe lengthe, pan pe brede;

1496 Swa may men mette a man with-oute,¹
Als a compas round aboute.

Man has the
shape and like-
ness of the grea-
ter world.

pos has pe les world pat man es,
Shap of pe mare world and liknes;

1500 Bathe per worldes, I dar wele say,
Sal fail atte pe last and passe away;
For ay pe mare elde pat pai bere,
pe mare pai appair and er feblere,

1504 Als men sees pat til pam tas tent,
And parfor says pus Innocent:

*Senuit iam mundus, uterque macrocosmus [et]
major mundus, et microcosmus et minor mun-*

1508 *dus, et quanto prolixius utriusque senectus producitur,
tanto dexterius utriusque natura turbatur.*

He says pus, als in Latyn es talde,
“Ayther worlde now waxes alde,

1512 And pe langer pat pair tym es soght,
And pe elde of ayther of pam forth broght,
pe mare in malys and febelnes
pe kynd of ayther trobled es.”

Of the great
outrage that is
seen in both
worlds.

1516 Of bathe per worldes gret outrage we se
In pompe and pride and vanité,
In selcouthe maners and sere degyse
pat now es used of many wyse,

1520 In worldis havynge and beryng,
In vayn apparail and in weryng,

¹

And so may a man be yemed without.

Right as a compas is. rownd aboute. MS. Addit 11305.

- pas tas over mykel vayn costage,
 And tornes al until outrage.
 1524 For swilk degises and suilk maners,
 Als yhong men now hauntes and lers
 And ilk day es comonly sen,
 Byfor pis tyme ne has noght ben;
 1528 For pat somtyme men held velany
 Now yhung men haldes curtasy;
 And pat som tyme was curtasy cald,
 Now wille yhong men velany hald.
 1532 Now many men se ofte chaungyng
 Of sere maners of gys of clethyng;
 For now wers men short and now syde,
 Now uses men narow and now wyde;
 1536 Som has pair clethyng hyngand als stoles,
 Som gas tatird als tatird foles;
 Some gase wrynychand to and fra,
 And some gas hypand als a ka;
 1540 pus uses yhong men all new gett,
 And pe world pai all awkeward sett,
 Thurgh swylk uncomly pomp and pryde,
 pat pai schew wheper pai gang or ryde;
 1544 Swa mykell pryde, als now es, I wene,
 Was never bifore pis tyme sene,
 Of swilk comes pir gyses pat we se.
 Bot I dred pat pai may takens be
 1548 Of gret hasty myscheves to understand
 pat tyll pe world er nere command.
 parfore in pair gyses pai sall fall,
 Ffor pare-wyth pai wreth God pat sese all;
 1552 And his wreth at pe last sall with pam mete,
 Wharfore pus says David pe prophete:
Et irritaverunt eum in advencionibus suis,
et multiplicata est in eis ruina,
 1556 "And pai styrd God tyll wreth", sais he,
 In pair new fyndynges of vanité,
 And in pam is fallyng many-fald,"
 And pat es thurgh pryde pat I of tald;

Of the change
in the manners
and customs.

Of clothing.

The wicked move
God to wrath.

- 1560 þis may be said, als þe boke proves
 Be þam pat new gyses controves.
 Ffor þai do swa þe worlde to plese,
 Ffor pryde mare þan for þair eese.
- 1564 And þa, pat with swylk gyses God greves,
 Sall fall in many grevos myscheves;
 And for þai will noght be led with skyll,
 God lates þam awhile have þair will;
- 1568 Bot at þe last on þam will sende
 Veng[e]aunce, bot if þai þam here amende:
 þan most þai bifore schew som taken,
 þat God has þam left and forsaken;
- 1572 And þat may be knawen bi sere gyse.
 þarfor says David in þis wyse:
Et dimisi eos secundum desideria cordis eorum,
ibunt in advencionibus suis.
- 1576 þe prophet David here spekes þus,
 In Godes name, als þes verses shewes us.
 "I left þam", he says, "out of covert,
 After þe yhernynges of þair hert,
- 1580 In þair fyndynges sall þai ga."
 þis may be said be all þa
 þat God suffers folow vanytese,
 After þair lykyng pat þai chese;
- 1584 þe whilk tyll þe world mase þam gay,
 And turnes þam al fra God oway,
 þai sall at þe last fro hethen wende
 In þair syn, tyll pyne with-uten ende,
- 1588 Bot þai swylk vanytese forsake
 And amendes here be tyme make;
 Yhit has þe world, als men sese and heres,
 Ma other contrarius maneres;
- 1592 For now es vertow turned to vyce,
 And play and bourd untill malice;
 Now es devocyon, on som syde,
 Turned tyll pomp and to pryde;
- 1596 Now es wysdom halden foly
 And turned intyll trechery.

- And foly is halden [now] wysdome,
 With proud men and unbowsome.
- 1600 Now es luff turned tyll lychery,
 And ryghtwisnes tyll tyrauntry;
 þus es þis world turned up þat es doune,
 Tyll many mans dampnacyoune,
- 1604 þe wilk folowes þe worlde swa fraward;
 And þarfore þai mon fele payne ful hard,
 After þis lyfe þat þai here lede,
 And þat aght þam gretly to drede.
- 1608 Bot it semes þat swilk men er wode,
 For þai hald gud thing evell and evell gude;
 Wa sall þam be, als we here clerkes tell,
 Fforwhi Crist says in þe gossPELL:
- 1612 *Ve vobis qui dicitis malum bonum,
 et bonum malum!*
 He says: "wa till yhow þat says with will
 þat ille es gud and gud es ill;"
- 1616 þat es to say þam sall be wa
 þat here mysturnes þair lyfe swa.
 þus es þe world, and þe lyfe þare-in,
 Fful of vanyté and of syn.
- 1620 Bot som men lufes þis lyfe swa mykell
 And þe world þat is swa fykell,
 þat þai wald never part þar-fra,
 Bot lyfe here ay, if it moght be swa;
- 1624 For þai luf swa þis worldes vanyté
 þat þai wald never other lyfe suld be.
 þai will noght knaw þe peryls all
 Of þis lyfe, ne what after sall fall;
- 1628 Bot for þai life here in delices sere
 þai think no hevene es bot here,
 Bot at þe last, when þair lyfe sall stynt,
 þan sall all ioy be fra þam tynt.
- 1632 Bot wald a man understand wele
 What þis world es and what he sall fele,
 When he sall wend fra þis world oway,
 Him suld noght lyst, nouthur nyght ne day,

Concerning
 those who call
 good evil, and
 evil good.

- 1636 Myrthe here ne blythe chere make,
 Bot all þe welthes of þis world forsake,
 And lyf in penaunce and in povert,
 Ffor þe dred þat he suld hafe in hert,
 1640 If he wald knaw and trow how hard
 Him bihoved suffer afterward;
 Bot ogayne þat dred yhit moght he,
 Thurgh hope of hert, confortid be,
 1644 If he think wele of heven bryght,
 Whare he sall won if he here lyf ryght,
 þus may ilk man do and thynk,
 In whase hert grace of God may synk.
 1648 And he þat will noght thynk of this
 And yhernes to have nane other blys,
 Bot þis wreched lyfe þat him thynk gude,
 He es outhur clomsed,¹ or wode;
 1652 Or it es a signe of suspecyon
 þat he es in way of dampnacyon.
 Here have I shewed on sere manere
 þe condicyons of þis world here,
 1656 And of þe worldes unstabilnes,
 And of þe maners þat in þe world es;
 And now will I pass, forther-mare
 To þe thred part and se what es þare;
 1660 Ffor þat part now will I begyn
 To shew yhow maters þat er within,
 þat specialy spekes, as I sall rede
 Of þe ded, and whi it es to drede.

Of death and
 why it is to be
 dreaded.

- 1664 Here bigynnes þe thred part
 þat es of þe ded.
 Ded es þe mast dred thing þat es
 In all þis world, als þe boke witnes;
 1668 Ffor here es na qwyk creature lyfand
 þat it ne es for þe ded dredand

¹ For clomsed. Harl. MS. 6923 reads: *glomsede*. MSS. Lands. 348, Ad-
 dit 22283 read *cursed* for *clomsede*.

- And flese þe ded ay whils it may
 Bot at þe last he most be þe dedes pray.
- 1672 Ded, of all þat it comes to, abates
 And chaunges all myghtes and states,
 No man may wele ogayn it stand;
 Whare þat it comes in any land,
- 1676 þat es to say, bodily ded,
 Ogayns þe whilk no man may help ne red,
 Ffor all þat lyf has bihoves it fele,
 þat aght ilk man to knaw wele.
- 1680 Bot bi þe name of ded may be tane,
 And understanden ma dedes þan ane,
 Ffor als þir clerkes fyndes writen and redes,
 Thre maners of dedes er þat men dredes.
- 1684 Ane es bodily ded, þat thurgh kynd es,
 Ane other gastely, þe thred endeles.
 Bodily ded, þat is kyndely,
 Es twynyng betwene þe saule and þe body;
- 1688 And þat ded es full bytter and hard,
 Of whilk I sall schew yhow afterward.
 Gastely ded es twynyng thurgh synne,
 Bitwene God and man saule within;
- 1692 Ffor als þe saule es lyf of þe body,
 Swa þe lyfe of þe saule es God allmyghty;
 And als þe body, with-uten dout,
 Es ded when þe saule es passed out,
- 1696 þe saule of man es ded ryght swa,
 When God es departed þarefra;
 For whare syn es, es þe devell of hell,
 And þare whare þaier, will God noght dwell.
- 1700 For dedely syn and þe devell and he
 In a stede may noght to-gyder be;
 þarfor when þe saule es wounded with syn,
 God passes out, and þe fende gase in;
- 1704 þan es þe saule onence God ded,
 Ay whilssyn and þe devell dwelles in þat stede;
 And als þe body may be slayne
 Thurgh wapen þat men may ordayne,

More kinds of
 death than on .

Of bodily death.

Of spiritual
 death.

The devil passes
 into the souls of
 the sinful.

- 1708 Swa es þe saule slane thurgh syn;
 Wharfor God and it bihoves twyn.
 Þan es gastly ded to dred wele mare,
 Þan bodily ded þat nane will spare,
 1712 In-als-mykell as þe saule namely
 Es better and mare worthy þan þe body;
 Ffor all-if þe saule thurgh syn be dede
 Fra God allmyghty þat es the hede,
 1716 Yhit may it ay lyf and be pyned,
 Bot þe body es dedly here thurgh kynde.
 Of bodily ded es no gayn-turnyng,
 Ffor of erthly lyf it es endyng,
 1720 And ryght entré and way it es
 Till ioi or payn þat es endeles.
 Yhit if þe saule thurgh syn be slayne.
 It may thurgh grace qwyken ogayne,
 1724 And þe gastly woundes of syn
 Thurgh penaunce may be heled within;
 Ffor all-if God be ryghtwyse and myghty
 He es full of gudeness and of mercy,
 1728 And to turne him tyll man mare redy es he
 Þan any man till him will be;
 For all-if he þe dede of body that greves
 Ordaynd til alle þat here lyfes,
 1732 Þe dede of saul wild noght he
 Of na man pogh he synful be;
 For þe life of þe saule mare him pays
 Þan þe dede, for þus him-self says:
 1736 *Nolo mortem peccatoris, sed ut magis*
convertatur et vivat.
 "I wille noght þe ded of synful man,
 Bot þat he may be turned and lyf þan;"
 1740 Þan may þe synful þat his saul has slayn
 Be turned purgh grace, and lyf ogayn.
 Endles dede es þe dede of helle
 That es mast bitter and mast felle.
 1744 Helle es halden a full hidous stede,
 Þe whilk es full of endeles dede,

God is full of
 mercy and de-
 sires not the
 death of the sin-
 ner.

Of endless
 death.

Hell is a hor-
 rible place.

- And of paynes and sorow þat never sal blyn,
 And yhit may nan dighe þat es þar-in;
 1748 Bot if þai mught dighe, als body here may,
 Of alle sorow þan delyverd war pay;
 Þai sal fele þar many a ded brayde,
 Bot þai sal ay lyf þar-with, als I sayde;
 1752 For þe ded of helle es a lif ay dyand,
 And a ded þat es ay lifand.
 Dede of helle es noght elles to say,
 Bot payns and sorow þat sal last ay,
 1756 Þe whilk saules sal fele with-uten ende,
 Þat tille þat grisely sted sal wende.
 Of pis ded may men rede and luke
 Ynoghe, in þe sexte part of pis buke,
 1760 Þat spekes of þe payns of helle;
 Þarfor here-on I wille na langer duelle,
 Bot of bodily dede I wille spek mare Of bodily death
 Þat es entré and way, als I sayd are,
 1764 Til lyf or ded þat has nan hende,
 Als es aftirward in pis part contende.
 Bodily dede here dredes ful many, Death is dreadful
for two reasons.
 For twa skilles principaly;
 1768 Ané es for þe payne þat a man has,
 When þe dede hym assayls, and slas.
 Þe tother es, for when his lif sal here ende,
 He what never whider he sal wende;
 1772 For in dout he es and uncertayn
 Whether he sal til ioy or payn;
 Bot how-swa he sal aftir fare, The pain of
death is bitter
and sore.
 Þe payn of dede here es bitter and sare;
 1776 Þarfor ilk man þat of dede has mynde
 Dredes gretely þe dede here thurgh kynde;
 And swa it semed, als says þe boke
 Þat Crist did in manhede þat he toke,
 1780 For he byfor, ar he deyghed on þe rode,
 For drede of dede he swet blode;
 For he wyst, ar he til þe dede suld passe,
 What þe payn of þe dede wasse,

Death parts all
things.

1784 þan may we þarby trow right wele
þat þe payn of þe dede es hard to fele.
Of þe dede here men may thynk wonder,
For alle thyng it brestes in sonder,

1788 Als it sculkes¹ by diverse ways;
þarfor þe haly man in boke þus says:
Mors omnia
Solvit.

No man knows
what death is.

1792 "þe dede", he says, "louses alle thyng
And of ilk mans lif mas endyng."
þe dede es swa sutil and pryvé,
þat na man may it properly se;
1796 And for-þy þat na man may se it,
þarfor may na man knaw ne witt,
Ne ymagyn thurgh witte what it es,
Ne what shappe it has and lyknes.

Death is a sepa-
ration between
soul and body.

1800 Bot what dede es properly to say,
Wha-swa wille, shortly wite he may.
Dede es noght elles to telle shortly,²
Bot a partyng of þe saul and body,
1804 Als I byfor aparty sayde.
þis may be calde þe dedis brayde,
And a privacion of þe life,
When it partes fra þe body in strife.

1808 And als yhe may se and wate wele,
þat myrknes kyndly es noght to fele,
Bot overalle whar na light es
þar es properly myrknes;

1812 Right swa þe dede es noght elles
Bot a pryvyng of lyf, als clerkes telles;
For whar-swa-ever þe lyf fayles
þar es þe dede þat þan assayles.

1816 þus þe dede þat men dredes mast,
When þe lyf fayles men byhoves tast.

¹ stalkes (Lands. MS. 348).

² Dethe is nothing elles to telle sothly,

Bot a departyng of the soule and the body. (MS. Addit 11305.)

- Four skilles I fynd writen in som stede,
 Why men suld specialy drede þe dede:
- 1820 An es for þe dede stoure swa felle
 þat es mare payne þan man can telle,
 þe whilk ilk man sal fele with-in,
 When þe body and þe saule salle twyn.
- 1824 Another es for þe sight þat he sal se
 Of devels, þat about hym þan sal be.
 þe thred es for þe acount þat he sal yheld
 Of alle his lyf, of yhouthe and elde.
- 1828 þe ferth es, for he es uncertayne
 Whether he sal wend til ioy or payne;
 Wha-swa wil of þer four take hede,
 Hym aght gretely here þe dede to drede.
- 1832 Of twa of þere four, byfore I spake,
 Now wil I other twa til þam take;
 For of twa I spak first generaly,
 Now I wille with other twa þam specify.
- 1836 First aght men drede þe ded in hert,
 For þe payn of þe dede þat es swa smert,
 þat es þe hard stour at þe last ende,
 When þe saule sal fra þe body wende;
- 1840 A doleful partyng es þat to telle,
 For þai luf ay togyder to duelle;
 Nouthur of þam wald other forga
 Swa mykel lof es bytween þam twa;
- 1844 And þe mare þat twa togyder lufes,
 Als a man and his wyfe oft pruves,
 þe mare sorow and murnyng
 Byhoves be at pair departyng.
- 1848 Bot þe body and þe saul with þe lyfe
 Lufes mare samen þan man and hys wyfe,
 Whether þai be in gude way or ille,
 And þat es for many sere skylle.
- 1852 A skylle es, als yhe sal now se,
 Why þai wald ay togyder be;
 For-þy þat God, als says haly writ,
 First body and saul togyder knyht;

Of the four special reasons why death is feared.

I. The death struggle is full of pain.

II. Devils appear to the dying man (p. 61, l. 2216).

III. Man will have to yield account of the whole of his life.

IV. Man is uncertain of his future state.

Of the death conflict.

Four reasons why soul and body are so closely united.

First reason.

- Second reason. 1856 Another for the tane may noght do
 Bot if þe tother help par-to;
 Third reason. þe thred for pai bathe togider sal come
 Byfor God at þe day of dome;
 Fourth reason. 1860 þe ferthe, for when pai er comen theder,
 þai sal ay after duel togider.
 þarfor þair payne and sorow es mare
 When þe tane sal fra þe tother fare.
- Death spares none. 1864 þis twynnyng may be cald þe dede,
 þat fleyghes about fra sted til stede,
 Thurgh alle landes, fer and nere,
 And spares nan of wham he has powere,
 1868 For prayer ne gyfte þat men may gyfe.
 Whare he comes he lattes nane lyfe,
 Ne for luf ne awe er nane sparde;
 For þe dede til na man tas rewarde,
 1872 Ne riche ne pover he spars, hegh ne law,
 þat he ne þe lyf wil fra þam draw,
 þe dede has mercy of na wight,
 Als Saynt Bernard þus shewes right:
 1876 *Non miseretur mors inopie,*
non reueretur divitiis, non sa-
piencie, non moribus,
non etati.
- Death has no re- 1880 He says "þe dede of povert na mercy has,
 spect for poverty
 or riches, wis-
 dom, age or good
 manners. Ne to ryches ne¹ reward tas,
 Ne til wysdom þat wyse men schewes,
 Ne til elde of man ne til gude thewes."
 1884 Dede wil na frendshepe do ne favour,
 Ne reverence til kyng ne til emperour,
 Ne til pape, ne til bisshope, ne na prelate,
 Ne til nan other man of heghe estate,
 1888 Ne til na religiouse, ne til na seculere,
 For dede over al men has powere.
 And thurgh þe dede hand al sal pas,
 Als Salamon says, þat wyse was:
 1892 *Communione*
mortis scito.

¹ No (MS. Harl. 4196).

"Knew þow," he says, þat þe dede es
Comon to al men, bathe mare and les."

1896 Þus sal dede visite ilk man,
And yhit na man discryve it can,
For here lyves nan, under hevenryke,
þat can telle til what þe ded es lyke.

1900 Bot þe payn of dede þat al sal fele
A philosopher þus discribed wele;

Of the pain of
death and what it
is like.

For he lykend mans lyf til a tre
þat war growand, if it swa mught be,

1904 Thurgh a mans hert and swa shuld sprynge,
þat about war lapped with þe hert strynge,
And þe croppe out at his mouth mught¹ shote,
And to ilka ioynt war fested a rote;

1908 And ilka vayne of þe mans body
Had a rote festend fast parby,
And in ilka taa and fynger of hand
War a rote fra þat tre growand;

1912 And ilka lym on ilka syde
With rotes of þat tre war occupyde;
Yf þat tre war tite pulled oute
At a titte with al þe rotes aboute,

1916 þe rotes suld þan rayse par-with
Ilka vayn and ilka synoghe and lith.
A mare payne couthe na man in hert cast
þan þis war, als lang als it suld last.

1920 And yhit halde I þe payne of dede mare
And mare strang and hard, þan þis payn ware;
þos a philosopher when he lyfed,
þe payn of þe dede here discribed.

1924 þarfor ilk man, als I byfor sayde,
Aght to drede þe bitter dedes brayde,
For bathe gode and ille sal it taste;
Bot ille men aght drede it maste,

Bad men fear
death most.

1928 For dred of ded mast pyns wythin
A man þat here es ful of syn,
þarfor þe prophet says in a stede,
And spekes þus un-til þe dede:

¹ The MS. reads: 'And þe croppe out at his *mught mught* shote'.

1932 *O mors quam amara memoria
tua homini iniusto.*

"O pou grysely dede," says he,

"Ful bitter es þe mynde of þe,

1936 Until þe synful man" namly,

þat for his syn es paynworthy;

þarfor me thynk he es unsleghe

þat mas hym noght here redy to deghe;

Death comes un-
expectedly.

1940 For þe dede es privy and sodayne,

And þe tyme of his commyng uncertayne.

A man for certayne sal dighe at þe last,

For his lyf is noght bot als a wynd blast,

1944 Bot he wayte never what tyme ne whan;

For swa certayne es here na man

þat can þe tyme of þe dede forluke,

Forþi says Saynt Bernard in a boke:

1948 *Quid in rebus humanis cercius est*

morte; quid incercius hora mortis invenitur.

He says: "What es til man mare certayn

þan þe dede es þat es swa sodayn;

1952 And what es mare uncertayn thyng,

þan es þe tyme of the dede commyng",

Alswa say nathyng þat may be¹;

þan may na man here þe dede fle.

Man should pre-
pare himself for
death.

1956 þarfor a man hym suld redy make,

Byfor ar þe dede com hym to take,

And put hym byfor and ded byhynde,

Swa þat ded may hym redy fynde;

1960 þarfor Saynt Austyn þe haly man

Says þus, als I shew yhow can:

Nescis qua hora veniat mors,

semper vigila, ut, quod nescis quando

1964 *veniat, paratum te inveniat*

cum venerit, et adhuc forte

nescis quando veniat, ut semper

sis paratus.

1968 "Man þan knawes noght," says he,

"What tyme þe dedes comyng sal be;

¹ *Als wha say na thyng that may be. (MS. Harl. 6923.)*

- Wake ay als pou had na knawying Watch for death.
 Of þe tyme of dedys commyng,
 1972 Þat þe dede may fynd þe, when it sal com,
 Ay redy til God and bugh[so]m;
 And to þat perchaunce knaw pou ne may
 Þe commyng, for pou shuld be redy ay.”
 1976 Þan byhoved us our lyf swa cast
 Als ilk day of our lif war þe last;
 And ilk day be redy and lif wele,
 Als we suld ilk day þe ded fele,
 1980 And byde noght til þe dede us vyset,
 Þarfor þos says Saynt Austyn yhet:
Latet ultimus dies, ut obseruentur
omnes dies, sero parantur reme-
 1984 *dia cum mortis imminent*
pericula.
 “Þe last day of man is hyd”, he says, Man's last day is
 “For he shuld kepe wele al þe other dayes, hidden from him.
 1988 For over late men ordayns remedy,
 When perels of dede comes sodanly.”
 For if a man þat unredy es,
 Be tane with dede in his wykednes,
 1992 Turne agayne þan may he noght
 For to amend þat he has mys wrought;
 In þat state, þat he es in tane,
 He sal be demed when he es gane;
 1996 Wharfor a man for drede of lettyng
 Shuld noght abyde þe dedes commyng,
 Bot make hym redy, ar he fel harde,
 And kepe hym ay wele aftirwarde,
 2000 For when þe dede es at þe yhate,
 Þan es he warned over late.
 Þe dede fra a man his mynd reves. Death deprives
 And na kyndely witte with hym leves, man of his mind.
 2004 For þan sal he fele swilk payn and drede,
 Þat he ne may thynk of na mysdede,
 Bot of his payn and of noght elles,
 Als pis grete clerk Saynt Austyn telles:

2008 *Tymor mortis totam animam sibi vendicat,
ut nec de peccatis tunc libeat cogitare.*

The dread of
death occupies
the soul wholly.

þe drede of þe ded when it fayles a man,
Chalanges al þe saul tyl it þan;

2012 Swa þat hym liste þan haf na thoght
Of his synnes þat he here has wroght.
þan folowes þat man na wys rede
þat abydes þe commyng of þe dede,

2016 And hastes hym noght to clense hym sone
Of al his syns þat [he] has done;
For when þe dede comes til a man
It es over late to bygyn þan;

2020 Bot I rede a man he amend hym here,
Or þe dede come, or his messangere;¹
For if he wille swa byfor be war.

Sickness is
death's messen-
ger.

þe dede þan wele les drede hym par;
2024 His messangere may be called sekenes,
þat comes byfor als ofte felled es;
For sekenes ofte a man swa pynes

The dying man
loses his senses.

þat thurgh þat payn hys mynd he tynes,
2028 For he may þan thynk on noght elles
Bot of þe payn þat with hym duelles.
Bot when þe ded comes aftirward
And hym byhoves fele mare hard,

2032 þan sal he be in swylk drede sette,
þat he sal God and hymself forget,
And þat es skylle for he wil noght,
Whyles he has hele, haf God in thoght,

2036 þarfor he sal þan his mynde tyne
And þarfor pus says Saynt Austyne:
*Hac animaversione percutitur
peccator, ut moriens obliviscatur*

2040 *sui, qui dum viveret oblitus
est Dei.*

“þe synful”, he says, als es writen,
“With pyne of þe dede es smyten,

2044 þat he thurgh payn þat him byhoves drighe,
Hym-self forgetis when he sal dighe,

¹ The MS. reads *mensangere*.

pat whylles he mught lif here bodyly,
Forgatte his God pat es almyghty."

2048 Many synful has here na grace

Many men never
think of God.

To haf tyme of repentance, ne space;
For whiles pai lyf pai have na mynde
Of God, bot forgettes hym, als ay unkynde.

2052 Me thyn[k] pan pat it es skille and right

pat thurgh dede God reve pam mynd and myght;

pus sal pai dyghe and heven blis tyne

And be putted til endeles pyne,

2056 pat til God here er swa uncurtays,

parfor David in pe psauter says:

*Vos sicut homines moriemini, et
sicut unus de principibus cadetis.*

2060 He says: "Als men yhe sal digh alle,
And als ane of pe princes yhe sal falle."

'Ye shall die as
one of the prin-
ces.'

pat es yhe sal dighe of pe same manere,
Als men dighes in pis world here,

2064 And als pe spyrites pat fra heven felle,

Be casten don intille helle.

parfor til a man it war wysdome

To repente hym or pe dede come,

2068 And haf God in mynde whyles he lyfes here,

Als pe prophet biddes on pis manere:

*Memento creatoris tui antequam ve-
niat tempus visitacionis sue.*

2072 "Thynk," he says, "and haf in pi thoght

Of hym pat made pe first of noght,

Whilles pou lyffes, ar pe tyme sal be,

When he with pe dede sal viset pe."

'Think of God
while thou livest.'

2076 For when dede here assayles a man

He may noght thynk wele on God pan,

For pe dede his mynde away pan brekes,

And parfor David pos til God spekes:

2080 *Quoniam non est in morte*

qui memor sit tui.

"Lord", he says, "pat man es noght

In dede, pat of pe here has thoght."

2084 Bot men may understand hereby
 Dede of saule thurgh syn namly;
 For he pat has ay God in thocht,
 In dede of saul semes he noght;

2088 And he pat of God es myndles
 It semes pat he in saul dede es.
 God visites us in ilka stede

Of the tokens of
 death.

Whare we may fele takens of dede,
 2092 And if we couthe understand wele,
 Ilk day we may takens of dede fele;
 Parfor me thynk alle this lif here semes
 Mar dede pan lyf, pus wysmen demes;

2096 For pe boke says, als it beres wyttenes,
 Pat a man, when he first borne es,
 Bygynnes towarde pe dede to drawe
 And feles here many a dede thraw,

2100 Als sere yvels and angers when pai byfalle,
 Pat men may pe dede thrawes calle,
 And other perils and quathes many,
 Pat commes to men ofte sodanly.

2104 Pan es our birthe here bygynnyng
 Of pe dede pat es our endyng;
 For ay pe mare pat we wax alde
 Pe mare our lif may be ded talde.

2108 Parfor whylles we er here lyffand
 Ilk day er we pos dighand;

Life is but death.

Pan semes our lyf nathyng elles
 Bot als a dede, als pe bok telles,
 2112 And til other lyf wyn we noght,
 Til pe dede pis life til ende haf broght;
 Bot when pe dede has made ende,
 Pan wate we never whyder we sal wende;

2116 Wether we sal til wele or wa,
 Bot til pe tane byhoves us ga.
 For-why til gude men pe dede es way
 Til pe blisse of heven pat lastes ay,

2120 And til ille men yhate and entree
 Til pe pyn of helle pat ay sal be;

parfor David, pat was swa haly,
Spekes pus til God almyghty:

2124 *Qui exaltas me de portis mortis, ut an-*
nunciem omnes laudaciones tuas, in portis filie Syon.

“Loverd”, says David, “pou ert he

pat fra pe yhates of dede liftes me,

2128 pat I may shew over alle thynges

Specialy alle pi lovynges,

In pe yhates of doghter Syon.”

pat, als clerkes says pat can par-on,

2132 Es haly kyrk pat God first ches,

Thurgh whilk men commes to pe sight of pes.

By pe yhates of dede, als men may se,

pe dede of helle may understanden be

2136 Fra wilk God liftes us day and nyght,

To shewe his lovynges with alle our myght,

And to serve hym and his werkes to wyrk

In stedfast trouthe of haly kyrk,

2140 Swa pat we may afterwarde wende

Til pe sight of pees pat has nan ende.

Heghe in heven es pat fair sight,

pat alle sal se pat here lyves ryght;

2144 Bot alle pat sal com til pat stede

Byhoves passe hethen thurgh bodily dede;

For pat dede to pam es noght ille

pat lyffes here after Goddes wille,

2148 And in pat lif stedfastly duelles;

And parfor Saynt Austyn pus telles:

Mala mors putanda non est quam

bona vita precessit, neque enim facit

2152 *malam mortem, nisi quod sequitur*

ipsam mortem.

He says: “na man ille dede shuld wene

par, whar gude lyf byfor has bene;

2156 For nathyng mas ille dede to tast,

Bot pat pat folows pe dede mast”,

pat es dedely dedes pat sum wille do,

And yhit says Sayn[t] Austyn pos parto:

The gates of the
daughter of Sion
denote Holy
Church.

The gates of
death denote the
death of Hell.

Death preceded
by a good life,
is not to be
dreaded.

- 2160 *Non potest male mori qui bene vixit,
Et vix bene moritur qui male vixit.*
 Good men do not
 fear death. He says: "he may noght ille dede fele
 þat in Goddes laghe has lyfed wele;
 2164 And unnethes may men se by skille,
 þat he dyghes wele þat hafes lyfed ille."
 Bot he þat hates pis lyfes lykyng
 Thar noght drede þe dedes commyng;
 2168 For aftir his dede na payn hym ders,
 þarfor says Caton þus in a vers:
*Non metuit mortem,
qui sit contempnere vitam.*
 2172 He says: "he þat pis lif despyse
 Thar dred þe dede here on na wyse;"
 Swa did martirs þat þe dede soght,¹
 For by pis lyf sette þai right noght;
 Holy men desire 2176 And other halymen yherned to dyghe
 to die. For to be with God in heven hyghe,
 Als þe boke of pair lyfes shewes us,
 And swa did Saynt Paul þat says þus:
 2180 *Cupio dissolvi
et esse cum Cristo.*
 "I yhern", he says. "be loused away
 Fra pis life and be with Crist ay."
 2184 Haly men thogh[t] pis lyf bot wast,
 þarfor pair yhernyng til God was mast;
 And for-þi þat þam thoght alle pis lyfe
 Noght bot travail, angre, and strife,
 2188 þai yherned þe ende of pair lyf days,
 And þarfor þe haly man þos says:
*Melius est dies mortis
quam dies nativitatis.*
 The day of death 2192 He says: "better es þe day of dede
 is better than the
 day of one's
 birth. þan þe day of burthe", and mare standes in stede.
 For-why a gude man dighes to wend to rest,
 Whare his lyf sal be alther-best

¹ The MS. reads *soghot*.

- 2196 When þe saul fra þe body swippes,
 Als Saynt Johan says in þe Appocalippes:
Beati mortui qui in domino
moriuntur.
- 2200 "Blessed be alle þas þat in body
 Dighe here in God alle-myghty."
 For þas þat men sese in gude lyfe ende
 Dighe in God, and þai sal wende
- 2204 Til þe blisse of heven þat es swa hyghe,
 Wele es hym þan þat swa may dighe.
 Bot alle-yf haly men may digh wele,
 Yhit þe payn of dede byhoves þam fele,
- 2208 þat es mare þan man can ymagyn
 When þe body and þe saule sal twyn;
 þe wilk þam aght dred aparty,
 Thurgh manskynd or elles war ferly:
- 2212 For sen Crist, als I sayd befor, had dred
 Of the ded, thurgh kynd of his manhed,
 þan aght ilkman, bathe mare and les,
 Drede þe dede here þat swa bitter es.
- 2216 þe secund skil, als byfor es redde,
 Why þe dede es swa gretely drede,
 Es for þe grisly syght of fendes
 þat a man sal se when his lyf endes.
- 2220 For when þe lyf sal pas fra a man
 Devels sal gadir about hym þan,
 To ravissche þe saul with þam away
 Tyl pyne of helle, if þai may.
- 2224 Als wode lyons þai sal þan fare
 And raumpe on hym, and skoul, and stare,
 And grymly gryn on hym and blere,
 And hydus braydes mak hym to fere;
- 2228 þai sal fande at his last endyng
 Hym in-to wanhope for to bring,
 Thurgh thretynges þat þai sal mak,
 And thurgh þe ferdnes þat he sal tak.
- 2232 Ful hydus sightes þai sal shew hym
 þat his chere sal make grisly and grym.

'Blessed are
 those who die in
 the Lord.'

The second rea-
 son why death
 is feared (see
 p. 51, l. 1824.)

Devils shall
 gather about the
 dying man.

pat sight he sal se with gastly eghe
With payn of dede pat he most dreghe,

2236 Here-of pe prophet Ieremy
Spekes pus in his prophecy:

*Omnes inimici eius apprehenderunt
eum inter angustias.*

2240 He says: "omang his grete anguys
Hym pai sal tak al hys enmys."

Na vonder es if pe devels com pan
In pe ende about a synful man,

How the devil
came to St. Mar-
tin when he was
dying.

2244 For to flay hym and tempte and pyn,
When pe devel com to Saynt Martyn
In pe tyme of dede at his last day
Hym for to tempte and for to flay:

St. Bernard and
the devil.

2248 And in pe life of Saynt Bernard
We rede pat when he drogh til dedeward,
pat pe devel pat es grisely and grym,
Til hym come and asked hym,

2252 By what skille he wald, and bi¹ what ryght;
Chalange pe kyngdom of heven bright;
pan answerd Bernard pus mekely,
And sayd: "I knaw pat I am unworthy,

2256 Thurgh myn-awen desert, to haf it
When I sal out of pis world flit.
Bot my Lorde Ihesu Crist ful of myght,
pat it has and weldes thurgh doble ryght,

2260 Thurgh right of his faders heritage,
And alswa for our grete avauntage,
Thurgh right of hys hard passion,
pat he tholed for our raunson,

2264 pe ta right frely he graunted me,
And pe tother til hym-self held he;
Of was gyfte I chala[n]ge it by skille,
Als pe lagh of his mercy wille."

2268 And when pe devel herd hym pus say,
Alle skomfit he vanyst oway;
And pe halyman when pis was done
Torned ogayne til hym-self sone,

¹ The MS. reads *be*.

- 2272 And he yhelded þe gast to God and dyghed,
 And swa þe saul til heven flyghed.
 And yhit es mare wonder to telle
 þat God wald suffer þe devel of helle,
 2276 Apere til hymself þat es of myght mast,
 When he suld dygh and yheld þe gast,
 Als docturs says of haly writ,
 In bukes thurgh whilk men may knaw it.
 2280 þan semes it wele þat God wil þus
 Suffer þe devel apere til us
 In tyme of dede, at our last ende,
 When we sal out of þis world wende,
 2284 Sen haly men þat here liffed right
 Mught noght dygh with-uten þat sight,
 Ne godys moder þat he loffed mare,
 Wald noght fra þat syght spare,
 2288 Bot þat he graunted at hir askyng
 þat in þe tyme of hir passyng
 þai suld na power haf hir to dere,
 Ne þat þe syght of þam shuld hir fere;
 2292 And yhit sen God hymself spard noght,
 For at his dede þe devel til hym soght
 In his manhede for swa þan he walde,
 Als men says þat er gret clerkes calde.
 2296 þan er we certayn, with-uten were
 þat at our last ende þai sal apere.
 Bot a gret payne þan til us sal þis be
 þe sight of þam when we þam se;
 2300 For þai er swa grisely, als says þe buke,
 And swa blak and foule on to loke,
 þat al þe men here of mydlerd
 Of þat sight mught be aferd;
 2304 For al þe men here of þis lyfe
 Swa grysely a sight couth noght descryfe,
 Ne thurgh wyt ymagyn ne deme,
 Als þai sal in tyme of dede seme,
 2308 Ne swa sleygh payntur never nan was,
 þogh his slegt mught alle other pas,

Good men as wel
 as bad, will be
 tempted by de-
 vils on their
 deathbed.

Of the horrible
 appearance of the
 devils that are
 seen by the dy-
 ing man.

The devil does
not appear in
his proper form
to living men.

- 2312 Pat couthe ymagyn of pair gryslynes
 Or paynt a poynt aftir pair liknes;
 For in pis lif here may na man
 Se pam in pe fourme pat pai haf pan,
 For if pai had swa large powere,
 In swilk forme to shew pam here,
 2316 Out of witte pan pai shuld men flay,
 Swa horrible and swa foul er pai;
 For-why swa hardy man here es nane
 Ne pat ever was liffand in flesshe and bane,
 2320 Pat saghe a devel in his fygur right,
 Pat he ne for ferdnes of pat sight
 Shuld dighe, or at pe leste tyn his witt,
 Als son after als he had sene it;
 2324 Bot in swilk fourme, als I undirstand,
 Pai shew pam til na man liffand,
 Bot til pam til wham pe dede es nere;
 For God has restreyned pai[r] powere
 2328 Pat pai may na man tempte ne greve,
 Ferrer forthe, pan pai hafe leve.
 Bot when pe ded assaylles a man,
 In pe foulest figure pai apere pan;
 2332 Parfor aght ilk man dredand be
 Agayne pe tyme when he sal pam se.
 Bot I wille shew yhow aparty
 Why pai er swa foul and grisly,
 2336 For sum tyme pai war bright angels,
 Als pa er pat now in heven duels,
 Fra pat blisful place thurgh syn pai felle,
 And bycome pan foule devels of helle,
 2340 And horribly defygurd, thurgh syn
 Pat pai war wyth-fild and hardened parin.
 For warne syn war pai had ay bene
 Bright aungels, als pai war first sene;
 2344 And now er pai made foule and ugly
 Thurgh fylyng of pair syn anly,
 Pan es syn mar foule and wlatome,
 Pan any devel pat out of helle may come;

The devils are
horribly dis-
figured through
sin.

Sin is more hor-
rible than any
devil.

2348 For a thyng es fouler pat may file,
 pan pe thyng pat it fyles, and mare vile,
 parfor says clerkes of grete cunnyng,
 pat syn es swa foule and swa grisly thyng,

2352 pat if a man mught properly se his syn
 In pe kynd lyknes pat it falles be in,

He shuld for ferdnes titter it fle

pan any devel pat he mught se;

Could we see sin
 we should flee
 from it faster
 than from any
 devil.

2356 Here may men se and undirstande
 How foul es syn and how fylande.

Bot men sese noght ne knawes what it es,
 parfor men dredes it wele pe les.

2360 Bot if a synful myght se with-oute
 How foul pe syn es, pat he bers aboute,
 He suld never make ioy ne haf lykyng,
 Until he war delyverd of pat foul thyng.

2364 Sen¹ pe devel pus has tane his uglines

Of pe filth of syn, pat swa filand es,

pan aght pe saul of synful with-in

Be ful foule pat es alle slotered in syn;

Sin is the cause
 of the devil's
 ugliness.

2368 parfor a man aght, war-so he wendes,
 Mare drede syn pan pe syght of fendes,
 pat sal aper til hym at his dede day.

Bot his syn he sal se fouler pan pay,

2372 Of whilk he wald noght hym right shrife,
 Ne repent hym here in his lyfe.

pe thred skill til our undirstandyng
 Why us aght drede pe dede commyng,

2376 Es for pe acont ful strayt and harde,
 Of alle our lif pat has bene frawarde,
 pat us byhoves yheld in God sight

The third 'skill'
 why death is
 feared, is the
 strict account
 which we shall
 have to give of
 the whole of our
 lives.

Als wele of wrang als of right,

2380 Of alle thyng pat ever we wroght,
 In werk, in worde, in wille, in thocht,
 And of alle pe tymes pat passes oway
 Fra our bygynnyng to our last day,

2384 Alle sal pan be shewed and sene,

Bathe gude and ille, foul and clene,

¹ The MS. reads *Syn*.

Devils and an-
gels shall re-
hearse the events
of our lives.

And be reherced als þe buke telles,
Bytwene grysely fendes and bright angels;
2388 þai sal dispute þan of our life

With grete discorde and grete strife.

þe aungels sal reherce þe gude,
And þe devels þe yvel, with grete mude.¹

2392 Alle þe werkes þat we here haf wrought,
Bytwene þam þan sal be out soght,
And ilka thoght and ilka wille,
Als wele þe gude als þe ille;

2396 And ilka worde þat spoken haf we
Gude or ille whether þai be,
Alle sal be reherced, als I sayde are.

They shall spare
none.

Bytween þam þan þai sal nan spare,
2400 Bot anly syn þat es wele clensed here,
And gude dede þat es don on right manere.

þan sal we bathe here and se
Al þe privetese þat ever did we,

2404 þarfor says God in þe godspelle,
On þis manere, als I wille yow telle:

*Nichil est opertum quod non reveletur, nec
occultum quod non sciatur.*

Nothing shall be
left 'undiscussed'.

2408 Nathyng here swa covered and hydde,
þat sal noght þan be shewed and kydde,
Ne swa privé es nathyng þat touches man,
þat sal noght be knawen þan.

2412 þan most us abyde, we may noght fle,
Until al our lyf examynd be,
And alle our dedys, bathe gude and ille,
Be discussed, after Goddes wille;

2416 þan sal we se alle our syn halely
And what we er for our syn worthy.
And alle our dedys þat gud here semed
þan sal be discussed haly and demed,

2420 Swa þat we may se and knaw by sight,
Whether we þam dide wrang or ryght;
And wilk was don on wrang manere,
And wilk we dyd parfityly here;

¹ 'eger mode' (MS. Harl. 6923).

- 2424 Þarfor Seynt Anselme, als þe buke shewes us,
 Spekes tyl þe saul and says þus:
 "Wretched saul," he says, "what may thou say
 When þou partes fra þe body away, What may the
 wretched soul say
 when it parts
 from the body.
- 2428 Þan þe byhoves acounte yhelde
 Of alle þi lyf of youthe and elde,
 How þow has here led þi lyfe,
 And how þow has spendyd þi wittes fife,
- 2432 Fra þe first day þat [þou] had witte
 Unto þe last day þow shuld hethen flite.
 Þan sal walaway be þi sang,
 For þou here dispended þi tym wrang,
- 2436 Bathe in werk and word, in thogh[t] and wille,
 And yhit when þou mught helpe, þou held the stille.
 Þou has done many synful dede,
 To greve God þou had na drede;
- 2440 Bot when you sese alle þi trespass
 Þan sal þou say 'allas! alas!'
 When alle þi life sal be thurgh soght
 Unto þe lest thyng, þat ever þou wrought,
- 2444 Whether þou be lered or þou be lewed; The soul will
 see all its sins
 that have been
 left unshriven.
 Þi syns sal þan be many shewed,
 Þat þow has done here in þe life
 Of whilk þou couthe þe never shrife;
- 2448 And þa sal be shewed byfor þe
 Ful foule and ugly syns to se,
 Of whilk þou sal haf mare drede and awe,
 Þan of þa þat þou mught here knawe.
- 2452 Yhit som dedys þat þe thoght here don wele Some deeds that
 we thought good,
 will appear sinful.
 Þou sal þan se foul syns and fele,
 Þan byhoves þe resayve sone
 Efter þi werkes þat þou has done;
- 2456 Þat es to say outhur ioy or payne,
 Þou may on nawyse be þar agayne."
 Þos sal ilk man, at his endyng,
 Be putted til an hard rekenyng,
- 2460 And be aresoned, als right es
 Of alle his mysdedys, mare and les.

- Na syn þan unrekend sal be,
 Þogh it war never swa privé.
- Our good deeds will seem few in comparison with our evil ones. 2464 Alle þe gud dedys þat we haf done
 Onence our syns sal þan sem fone;
 And yhit we er unsyker in thoght
 Wether þai sal be alowed or noght;
- The three 'skilles' why man should not place confidence in good deeds. 2468 For I fynd wryten thre skills why
 Þat na man may trayste sikerly
 In hys gude dedys, þat he dus here.
 Þir thre skils er gude to lere,
- I. Good deeds only spring from God. 2472 Ane es forthy þat alle thynges
 Þat gude er, anly of God springes,
 Þan er al gude dedys þat er wroght
 Goddes awen dedys and ours noght;
- 2476 Bot alle our syns þat may be knawen,
 Commes of our-selven þa er our-awen,
 For-why, with-uten God we syn sone,
 Bot na gude with-uten God es done.
- II. We are al-ways more ready to sin than to do what is right. 2480 Another skille es alswa forþi,
 Þat we er comonly mare redy
 An hondreth sythes here for to syn,
 Þan anes a gude dede for to bygyn;
- 2484 Swa may we ay rekken and rede
 An hondreth syns agayne a gude dede.
 Þe thred skille es þis to shew omang,
 For our gude dedys er ofte done wrang,
- III. Good deeds are often performed wrongly. 2488 Noght of right maner als þai suld be
 Or parchaunce done oute of charité.
 Alle our syns er here certayne
 And by right and skille er worthy payne:
- 2492 Bot for our gude dedys certanly
 We wate noght what we er worthy;
 Wharfor our gude dedys we shuld noght prayse
 And parfor þus Saynt Austyn sayse:
- Our good deeds are not perfectly good, but our bad ones are thoroughly evil. 2496 *Mala nostra non sunt pura mala, sed bona nostra non sunt pura bona.*
 He says "our ille dedys er pur ille wroght,
 Bot our gud dedis pur gud er noght."

2500 Here to acordes, als þe buk telles us,

Ysidre þe grete clerk, þat says þus:

*Omnes iusticie nostre quasi pannus
menstruale.*

Isidore says that
our righteous-
ness is like an
'unclean cloth.'

2504 He says "alle our ryghtwysnes er sene

Als a clathe, filed of thyng unclene;"

Wharfor certanly here wate nane

How he sal fare, when he es hethen gane.

2508 Bot comfort of gud hope may he fele,

þat here lyves wele, to fare wele;

For we awe to trow, with-uten were,

þat God sal hym yhelde þat dose wele here.

2512 Bot yhit es he noght syker in þir days,

For-why, þe haly man þos says,

Nescit homo utrum dignus sit

odio vel amore.

2516 For certayn, he says, "a men what noght,"

þogh he had never swa mykel gude wroght,

"Whether he war worthy after his dede

To hafe luf of God or hatrede."

No man knows
whether he is
worthy of God's
love or hatred.

2520 And Isidre, als a buke shewes us,

Acordes par-to, þat says þus:

Servus dei dum bonum agit, utrum

sit ei ad bonum incertus est.

2524 He says, "he þat es God servand,

When he gude dus, outhur with tung or hand,

He es noght certayne yhit in thoght,

Wether it be gude til hym or noght."

2528 Wharfor our lyfyng here es harde,

Als þe haly man says, Saynt Bernarde:

Quis, sine trepidacione et timore,

hanc vitam ducere potest?

2532 "Wha," he says, "may þis lyfe here lede

With-uten tremblyng and drede?"

'Who may lead
this life without
trembling?'

Alswa¹ say here, may lyf na man

With-uten drede, þat witte can;

2536 For al-if a man here afforce him ay

For to do alle þe gude þat he may,

¹ 'Als wha' (MS. Harl. 6923).

'St. Bernard' says that he is frightened by a review of his life, for it is wholly sinful.

Yhit may his gude dedis be swa wroght,
 þat parchaunce God allowes þam noght;
 2540 And þarfor Saint Bernard pleynd him here
 Of his lyf, þat says þus on þis manere.

*Terret me tota vita mea, qua diligenter discussa,
 apparet mihi aut peccatum aut sterilitas;*

2544 *Et si quis in ea fructus videtur, sic est
 aut simulatum, aut imperfectum, aut alio
 modo corruptum, ut possit aut non placere
 deo aut displicere.*

2548 Þer er Bernard wordes þat says:

"Al my lyfe here me flays,
 For if it ententyfly discussed be,
 It semes noght elles here until me

Life is barren.

2552 Bot owther syn, þat þe saul mast deres,
 Or barran thyng, þat na fruyt beres;
 And if any fruyt þar-in seme,
 It may be þus be¹ skil to deme,

2556 Outher feyned thyng to shew in syght,
 Or thyng, þat es noght alle done ryght,
 Or, on other wyse, corrupped with-in,
 þat es to say, filed with syn;

2560 Swa þat outhere þan may it noght
 Pay God almyghty, þat es swa wroght,
 Or paraunter it hym myspays;"

þos þe haly man, Saynt Barnard, says.

What may a sinful man say of his life?

2564 What may a synful man say þan,
 When he, þat was swa haly a man,
 Couth na fruyt here in his life se?
 þan aght þe synful dredand be

2568 Of [th]is life here, þat es unclene,
 In whilk na fruyt may be sene.

IV. Man is uncertain of his future state.

þe ferth skille and þe last to telle,
 Why man dredis þe dede swa felle,

2572 Es for he wate noght whether he sal wende
 Tylle ioy or payne aftir his lyfes ende.
 For swa wyse and witty man es nane,
 þat wate, when þe dede him has tane,

¹ 'bi' (Harl. MS. 4196).

2576 For certayn, whederward he sal ga,
Whether he sal wend til wele or wa.
Pan aght ilk man, bathe yong and alde,
Haf drede for pis skille pat I talde.

2580 For when pe devels and pe angels
Has desputed our lif, als pe buk telles,
And discucion made, als fals to be,
Pan sal we certanly here and se

The discussion
of our deeds
shall be followed
by the judgment.

2584 Our certayne dome, pat we sal have;
Wether we sal be dampned or save,
And outhir pan wend to ioy or pyne;
Parfor pe haly man says, Saynt Austyne:

2588 *Bene unusquisque de die novissimo
formidare debet, quia unum quemque
in quo invenerit suus novissimus dies,
cum de hoc seculo egreditur, talis in die
novissimo indicatur.*

2592 "Ilk man" he says, "pat sal pas away
Shuld haf drede of hys last day;
For in what state swa he be pan,

Each man should
live in fear of
his last day.

2596 Swilk als his last day fyndes a man,
When he sal out of pis werld wende,
Swilk mon he be demed at pe ende."

2600 Parfor our last day pat sal falle,
Our day of dome we may calle.

Bot at pe general day of dome
With our bodys we sal come,
Byfor Ihesu Cryst allemychty kyng,

2604 Pat sal pat day deme alle thyng.

Pan sal he deme ilka nacyon,
And mak a fynal declaracyon
Of alle pe domes byfor shewed,

2608 In tyme of dede, to lered and lewed.

For pe bodys sal wend to pe same stede
Til whilk pe saul es demed aftir pe dede;
And outhir pan have ful ioy togyder,

After the 'dome'
the soul and
body shall dwell
together.

2612 Or ful sorow when pai com thyder,
And ever-mare aftir togyder duelle,
Whethir pai wend to heven or helle.

The soul is
'demed' as soon
as it leaves the
body.

Many go to Pur-
gatory before
they can reach
Heaven.

Some few who
have been puri-
fied by penance
and almsdeed
go straight to
heaven.

- Bot in erthe sal duelle pe bodis alle,
2616 Until pat dredful day sal falle,
When pe dome sal be mast strayt and harde,
Als pis buke shewes aftirwarde.
Bot first, als sone als pe saul namly,
2620 Thurgh pe dede es passed fra pe body,
It sal be demed, aftir his werkes,
Til ioy or payne, als says per clerkes.
Pe synful saul pan gas strik to helle,
2624 In pyne withouten ende to duelle;
Pe clene saul pan gas up even,
With-uten lettyng, til pe blis of hevene.
Bot many saules, pat er save,
2628 Ar pai com to blis, payne byhoves have
In purgatori, and duelle par-in
Until pai be clensid of al syn,
Pat er schrywen and noght clensed here,
2632 And par be fyned als gold pat shynes clere.
For in heven may na saul be sene,
Unto it be fyned and clensed clene,
Outher here thurgh penaunce, als clerkes wate
2636 Or in purgatori thurgh fire hate.
Wharfor pe saul pat es clensed wele
Of al dedely syn and of veniele,
Thurgh penaunce here and almusdede,
2640 Pe angels als tit pan sal lede,
When it es passed fra pe body away,
Til pe blis of heven pat sal last ay;
Parfor whaswa wille folow wysdome,
2644 He suld before, ar he saw pe dede come,
Mak him redy and clense hym clene
Of al spottes of syn pat mught be sene,
Thurgh shryfte of mouthe and repentance,
2648 And thurgh almusdede and penaunce;
Swa pat dede fynd hym clene of syn,
When pe body and pe saul sal twyn.
And whyles he lyffes til he hethen wende,
2652 Thynk he suld ay of his lyfes hende,

- Swa may he hym kepe fra alle folys,
 And parfor says pus Salamon þe wys:
In omnibus operibus tuis, memorare
 2656 *novissima tua, et non peccabis*
in eternum.
 þat es on Inglis þos to say;
 He says "Thynk on þi endyng day,
 2660 Ay when þou sal any werk bygyn
 And þan sal þou never mare syn."
 And parfor þou man¹ in þi werk be slyghe,
 And thynk ay wele þat þou sal dighe;
 2664 Thynk þou sal dyghe, þou wate never whan,
 Ne in what state þou sal be þan,
 Ne þou whate never in what stede
 þou sal dyghe, ne of what dede.
 2668 Parfor at morne, when þou sese lyght,
 Thynk als þou sal dygh ar nyght;
 When þou gas to slep, if þou be wyse,
 Thynk als þou suld noght with þe² lyf ryse,
 2672 For Saynt Austyn says pus in a buke,
 "Let ay þi hert on þi last day luke."
 Wha-swa wille thynk ay on þis manere,
 And be war, and make hym redy here,
 2676 And of alle hys syn clense hym wele,
 Ar þe dede com þat hym byhoves fele,
 þan may he eschape and passe lightly
 þe bitter payn of purgatory,
 2680 And com til þe blisse of heven bright;
 þar ay es day, and never nyght.
 Here es þe thred parte of þis buke spedde
 þat spekes of þe dede, als I haf redde.
 2684 On þis part I wille na langer stand,
 Bot passe to another neghest folowand;
 þat es þe ferthe part for to specify,
 þe whilk spekes of purgatory,
 2688 Whar many saules feles ful harde,
 Als yhe sal here sone aftirwarde.

Think of thy
last day.

In the morning
think that thou
shalt die before
night.

¹ mon?

² þi?

Here bygynnes þe ferth part
þat es of purgatory.

Of Purgatory. 2692 Many spekes, and in buke redes
Of purgatory, but fon it dredes;
For many wate noght what it es,
þarfor þai drede it wele þe les.

2696 Bot if þai knew wele what it ware,
Or trowed, þai walde drede it þe mare.
And forthy þat sum has na knawyng
Of purgatory ne undirstandyng,

2700 þarfor I wille now speke aparty,
In þis buke of purgatory.

What Purgatory
is.

And first shew yhow what it es,
And whare it es, als þe buke wittenes;

2704 And whatkyn payns er þar-in,
And whilk saules gas peder, and for what syn;
And alswa what thyng es mast certayn,
þat þam mught help and slake þair payn.

2708 Of þir sex poyntes I wil spek and rede,
And swa I sal þis ferth part spede.

Purgatory is a
place for the
purification of
sinful souls.

Purgatory es nathyng elles
Bot a clensyng sted þar saules duelles,
2712 þat has synned, and had contricyon,
And er in þe way of salvacion,
And er noght parfyttly clensed here
Of al veniel syns sere.

2716 Bot þar byhoves þam payne fele,
Til þai be clensed parfyttely and wele
Of alkyn syn þat þai ever wroght,
In worde, in dede, in wille or thocht.

2720 For swa pured and fyned never gold was,
Als þai sal be, ar þai þethen pas.

The pains of
Purgatory are
more severe than
all the sufferings
of martyrs.

Wharfor þe payn þat þe saul þar hentes
Er mare bitter þan alle þe tourmentes
2724 þat alle þe marters in erthe tholed,
Sen God was for us boght and sold.
For þe lest payn of þe payns þar sere
Es mare þan es þe mast payn here,

- 2728 Als says a grete clerk pus shortly,
In a buke of þe payns of purgatory:
*Minima pena purgatorii est major
maxima pena mundi.*
- 2732 He says, "þe lest payn þat es þare
In purgatori, es wele mare
þan þe mast payn þat may be
In al þis werld, to fele or se."
- 2736 For þe payne þar, es mare bitter and felle
þan hert may thynk, or tung telle,
Als þe buke says, trow wha swa wille.
For sum clerkes says, and pruves by skille
- 2740 þat bytween þe payne of helle namly
And þe payn of purgatory
Es na difference bot at þe tane
Has ende, and þe tother has nane.
- 2744 þe payns of helle sal never sees,
Ne þe saules þar-in never haf relees;
Bot in purgatori saules dueles stille
Until þai be clensed of alle ille,
- 2748 And mare payn fele, als I understande,
þan ever feled man here lyfande;
For þai sal haf a day þare
Als mykel bitter payn or mare,
- 2752 Als a man mught thole here of penaunce
A yhere and fele als mykel grevaunce;
And als mykel drighe þar fourty days,
Als fourty yhere here; pus clerkes says;
- 2756 Swa es þe payn þar a day to se
Als mykel als here a yhere may be.
Bot ever a day of penaunce here
May stand in-stede þar for a yhere,
- 2760 Als God says openly and wele,
Thurgh þe prophet Ezechyele:
*Diem pro anno
dedi tibi.*
- 2764 þat es on Inglys pus to say,
"For a yhere I gyf þe day."

The least pain in
Purgatory is
more severe than
the greatest
earthly pain.

'The pain of Hell
shall never cease.'

One *day's* pain
in Purgatory is
as great as a *year*
of penance on
earth.

The pain endured in Purgatory obtains no reward in Heaven.

Pe payn par pe saules avayles noght
When pai til purgatori er broght,
2768 Bot for to clense pe saul of syn,
And for na mede in heven to wyn;
Pogh pai a thousand yhere war pare,
Pair mede in heven shuld never be pe mare.

Penance is useful in two ways.

1. It cleanses the soul of sin.

2. It obtains a greater reward in heaven.

2772 Pan serves pat payne par, of noght elles
Bot to clense pam of syn, pat pare-in duelles.
Bot penaunce to thole here with gude wille,
Serves here til twa thynges by skille.

2776 Ane es to clense here pe saule wele
Of dedly syn and of veniele;

Another to haf in heven mare mede;
Til per twa may penaunce us lede.

2780 For pe saul for ilka penaunce here,
Sal haf specyel ioy in heven swa clere,
Pat with-uten ende sal laste,
If pai thole payne here with hert stedfast.

2784 Here may men se, als pe buke wittenes,
And understand what purgatori es.
Now wil I shew yow shortly

Where Purgatory is.

It is under the earth, above the place where unbaptized children dwell.

Whar, als clerkes says, es purgatory.

2788 Pe stede, pat purgatory es calde,
Under pe erthe es, als I halde,
Aboven pe stede, als som clerkes telles,
Par crysom¹ dede childer duells,

2792 Pat fra pe sight of Goddes face
Er putted for ever, with-uten grace.

Pat place es neghest aboven hel pitte,
Bytween purgatory and itte.

2796 Pus standes pe stede of purgatory,
Oboven pam bathe in pat party.

Alle pat er par payn byhoves hafe,
Bot pai haf grace and er save.

2800 Bot fra pe other stedes, til pe day of dome,
Sal never mare saule out come;

¹ uncristen (MS. Harl. 6923).

- For þan sal þai come til þe last iugement,
And with þe bodys agayn til helle be hent.
- 2804 Bot fra purgatory saules may wyne
Til blisse when þai er clensed of synne. The soul may
pass out of Pur-
gatory.
- Aboven þat yhit es þe ferthe stede,
þat Crist visited when he was dede; Above Purgatory
is the place that
Christ visited
when he des-
cended into Hell.
- 2808 And þa þat þar war with hym out tuke
And left nane paryn, als says þe buke.
Ne fra þat tyme als we here clerkes telle
Com never nan yhit peder to duelle,
- 2812 Ne never nan forthward sal com;
And þat stede clerkes calles *lymbus patrum* Limbus patrum.
þe whilk a fre preson on Inglis es,
Whare þe haly faders duelled in myrknes.
- 2816 Alle þir four stedes men may helle calle,
For þai er closed with-in þe erthe alle; These four
places are within
the earth.
And for helle þai may alle be tane,
Of whilk four purgatory es ane.
- 2820 þarfor haly kyrk þat for saules prays,
Calles purgatory helle, þat þus says:
Domine Ihesu Criste libera animas
omnium fdelium defunctorum, de
- 2824 *manu inferni!*
“Loverd deliver out of helles hande
Alle crysten saules þat þar er duellande;”
þat es to say, out [of] purgatory
- 2828 þar þe saules er clensed parfyteley.
Bot fra þe lawest helle, with-outen dout,
Na saul may be delyverd out; No soul may
leave Hell.
For of mercy þar es na hope;
- 2832 þarfor þus says þe haly man Iobe.
Quia in inferno nulla est redempcio.
“In helle”, he says, “es na raunceon.”
For na helpe may be in þat dungeon,
- 2836 þat es to say, in þe lawest helle,
Whar þe dampned saules sal ay duelle,
Whar messe ne prayer helpes noght,
Til þam þat er peder broght.

Nothing may
avail the souls
in hell.

2840 For na thyng may abate pair pyne,
And parfor pus says Saynt Austyne,
Si scirem patrem meum aut matrem
in inferno, pro eis non orarem.

2844 He says, "if my fader or moder ware
In helle, and I wist pam pare,
I wald nouthur nyght ne day,
For pam byd bede here, ne pray."

2848 For-why, almusdede, ne messe, ne prayers
Helpes na saul par, bot parchaunce ders,
þe twa lawest stedes, pat I nevend ar,
Er þe helles pat sal last ever mar.

Purgatory lasts
only till Domes-
day.

2852 Bot purgatory sal noght last ay;
It lastes na langer pan to domesday,
For aftir pat day, als clerkes can se,
Na stede of purgatory sal be,

2856 Bot helle, ful of devels with in,
Sal ay last, for vengeaunce of syn.
Now som has wonder, and may ask why
God has swa ordayned purgatory,

Why Purgatory
is in the middle
of the earth.

2860 And helle ymyddes þe erthe swa law;
þe skylle why may be þis to knaw;
þe syn pat es in erthe wroght
Fra erthe unpunyst passes noght.

2864 þan nedly byhoves be punyst syn,
Outher opon erthe or with-in,
þat es outhere here par we duelle,
Or in purgatory or in helle;

Sin drags the
soul downwards.

2868 For syn es swa hevy and swa harde,
þat it drawes þe saul ay dunwarde;
Until payn and penaunce haf wasted þat syn
þe saul may never tylle heven wyn;

Some say, there
are two kinds of
Purgatory.

1. common.

2972 Yhit says þir grete clerkes namly,
þat twa stedes er of purgatory;
þe tane es comon, als yhe herd me telle,
þat with-in erthe es, oboven helle;

2. special.

2876 And þe tother es speciele, thurgh grace,
þat es oboven erthe, in sere place.

- For in þe comon stede som er noght ay, The 'stedes' of Purgatory.
 Bot er here punyst, outhur nyght or day,
 2880 In sere stedes specialy in gast,
 Whar þai haf synned in body mast.
 And þat may be thurgh helpe and spede
 Of prayer of frendes and almusdede,
 2884 Til wham þai ofte in gast apere,
 Thurgh speciel grace, in sere stedes here,
 For to hast þair deliverance
 Out of þair payn and þair penaunce,
 2888 Þat, als I ar sayde, gretely greves,
 And for warnyng of frendes þat lyefes.
 Here may men properly by skille se
 What purgatory falles to be.
 2892 Now wille I rede forthermare,
 And shew yhow of sum paynes þat er þare. The pains of Purgatory.
 In purgatory, als þe buke wittenes,
 Es diverse payns, som mar, som les,
 2896 And many mare þan I can neven;
 Bot I fynd wryten payns seven, They are seven in number.
 Þat may be called payns of purgatory;
 And þa seven I wille here specefy,
 2900 Of whilk men sal som fele and se,
 Als tite als þe ded-comyng sal be,
 Þe first payn es of þa seven, First pain 'sight' of Devils.
 Als yhe herd me byfor neven,
 2904 Þe grete drede þat þe saul es in
 When þe body at ¹ it sal twyn;
 For þe saul sese þan about it stande
 Grysly devels agayn it raumpande,
 2908 Als wode lyons to wayt þair pray,
 And to ravisshe it with þam away.
 And þat syght es a payn ful grevous;
 For þe devels er swa foul and ydous,
 2912 Þat swa hardy man was never nane
 Lyfand here in flesshe and bane,

¹ And it (MS. Harl. 6923).

Second pain:
The soul's doubts
about its future
state.

Dispute between
devils and angels.

The soul then,
is like a man on
the sea in a
storm.

The soul is in
bodily fear, like
one accused of
felony.

- þat saw þe syght þat þe saul þan sese,
 þat ne he for ferdelayk is witte shuld lese,
 2916 Thogh he war never of hert swa balde,
 Als in þe thred parte of þis boke was talde.
 A grete payn aght þis syght to be
 Til þe saule þan, þat it sal se.
 2920 Þe secunde payn neghest folowande
 Es þe grete drede, to understande,
 þat þe saul sal hafe wyth dole and care,
 Until þe dome be gyfen, how he sal fare.
 2924 For þe angels sal pare redy be
 And þe devels swa grisly to se,
 þat sal disput of alle his lyfe
 Bytwen þam þar, with grete stryfe.
 2928 His syns sal þan be shewed ful many,
 Als I tald byfor in þe thred part namly.
 þe saul þan sal bytwene þam stande,
 And þe angels on his ryght hande,
 2932 And devels on þe lefte syde.
 þan mot þe saul in grete dred abyde,
 Until þat stryfe be broght to ende,
 And til it witte whyder it sal wende,
 2936 And whether it sal be dampned or save;
 þan sal þe saul a grete drede have,
 Als a man þat es in myddes þe se
 In grete perille, and may noght fle,
 2940 When tempestes falles and stormes smert,
 þan has þat man grete drede in hert;
 He mas þan vowes, and cryes on Crist,
 For, he es afered þat he sal be peryst;
 2944 And þat drede til hym es a grete payn;
 For of his lyf he es uncertayn;
 And als a man has drede bodily,
 When he es acouped of felony
 2948 Byfor kynges iustice, and þe cuntré,
 þat charged es if he guilty be,
 He wate noght whether he sal be spilt,
 Or be delyvered of þat gilt.

- 2952 Until pai have gyven pair verdite,
 And outhur par-of made hym qwyte
 Als pe laghe walde, or made hym guilty.
 If he pan haf drede, it es na ferly,
- 2956 For in grete dout of lyfe es pat man.
 Bot yhit has the saul mare drede pan,
 Til pe dome be¹ gyven and it may se
 Whether it sal dampned or saufe be.
- 2960 For if it dome of damp[na]cion here,
 It gas til helle with-uten recoverere;
 And pe saul pat es dampned til pat place
 Thar never hope to haf mercy ne grace.
- 2964 What wonder es pan if pe saule drede have
 Pat doutes whethir he sal be dampned or save.
 Of pes twa maners of payns of drede
 Yhe herd me aparty byfor rede,
- 2968 Pe whilk es declared in a stede,
 In pe thred part pat spekes of pe dede.
 Alle pis matere men may se pare,
 Parfor here I wil spek par-of na mare.
- 2972 Pe thred payn es a maner of exil
 When pe saules here agayn pair wil
 Er exild fra pis lyf til payn,
 With-uten any turnyng agayn;
- 2976 For pan sal pai haf grete murnyng,
 When pai er flemed fra pair lykyng,
 Fra alle pair frendes lefe and dere,
 And fra alle pe delyces pat pai had here.
- 2980 Pe murnyng pat pai haf on pis wyse,
 Til pam sal be grete payn and anguyse.
 Pe fereth payn es sere malady,
 Pat pe sauls sal haf in purgatory.
- 2984 For pai sal haf par yvels sere,
 For sere syns, pat er unclensed here;
 Som for pride pat pai haf here-in bene,
 Sal haf par als a fever cotidiene,

The souls of the
 damned go to
 hell without
 hope of ever
 leaving it.

The third pain
 of Purgatory is a
 kind of exile.

The fourth pain
 is disease of
 various kinds.

¹ The MS. reads *by*.

- 2988 Þat þe saule sal pyn mar bitterly
 Þan ever fyver pyned here mans body.
 Som sal haf þar, for covatyse,
 Als þe dropsy to grege¹ pair angwyse.
- Dropsy.
- 2992 Som sal haf in alle pair lymmes about,
 For sleuthe, als þe potagre and þe gout.
 Som, for envy, sal haf in pair lymms,
 Als kyllles and felouns and apostyms.
- Gout.
- Ulcers and boils.
- Palsy.
- 2996 Som for ire sal have als þe parlesy,
 Þat yvel þe saul sal grefe gretely.
 Som for glotoni sal haf pare,
 Als þe swynacy, þat greves ful sare.
- Quinsey.
- 3000 And som, for þe syn of lechery,
 Sal haf als þe yvel of meselry.
 Þus sal þe saules, als God vouches save,
 For sere syns, sere maledys have,
- Leprosy.
- 3004 Þat here has hadde repentance
 And has noght ful-filed here pair penaunce.
 Þir maladies þar þe saul mar greves,
 Þan it dos any body þat here lyves.
- These maladies
 grieve the soul
 very much.
- 3008 Thynk we what payn has þe body,
 Þat has here bot a malady
 In pis lif, lastand alle a yhere,
 Or noght bot thre days, or four here.
- 3012 Þat malady greves þe body sare,
 Bot yhit it greves þe saul vele mare
 In purgatory, þar es it pynde,
 For þe saul es of mare tender kynde;
- 3016 For als a lytel thynd² pin eghe lokand
 May greve mare þan it may pi hand,
 Swa feles þe saule mare penaunce
 Þan þe body, when it has grevaunce.
- 3020 Bot now may som say here agayne,
 And aske how þe saul may fele payne,
 Þat es noght elles bot a spirit,
 Þat may noght be feled, swylk es it;
- How can the
 soul feel pain
 since it is spiri-
 tual?

¹ 'eche' (Lands. MS. 348). agrege (Harl. 6923).

² thyng (Harl. MS. 6923).

- 3024 For it es swa sutil, pat aftir pe dede,
It may occupy na stede.
Til pis, pus men answer may,
Als men may here grete clerkes say.
- 3028 pe saule pe lyfe of pe body es
Of ilk man here, bathe mare and les.
And with-uten pe lyfe is na felyng,
For felyng may be in na dede thyng.
- 3032 pan es alle pe felyng halely
In pe saul, and noght in pe body;
For when pe saul es passed away,
pe body es noght bot erthe and clay,
- 3036 pat es a dede thyng, als a stane;
pe whilk may fele na thyng be¹ it ane.
Alswa yhit may som pos aske mare,
How may pe saule pat duelles pare,
- 3040 Be pyned with sere maledy
pat falles til sere lymes of pe body,
Sen it has nouthir body ne hede,
Ne lym pat may occupy stede.
- 3044 Til pis, men may answer pus shortly:
pe saul, al-if it haf na body,
It sal be pyned als in lymys sere,
Thurgh whilk it has mast synned here.
- 3048 Swa sal pe saul, fele payn and wa,
And til other saules it sal seme swa.
For ilkan til other sal seme pan,
Als pai had shap of body of man;
- 3052 pus sal ilka saul other se,
For nan of pam may feled be.
Na mar pan here a man ande may,
When it passes fra his mouthe away.
- 3056 And pis may be prued be¹ pe godspelle.
Thurgh pe ensampel of pe ryche man in helle,
And of Lazar pat he ward² mete
pat in Abraham bosom had his sete.

The soul is the
life of the body.

The body with-
out the soul is
as dead as a
stone.

How may the
soul suffer ma-
ladies proper to
the body?

Souls in Purga-
tory appear to
one another as if
they had bodily
forms.

¹ by?² And of pe lazar pat he *warned* mete.

(MSS. Lands. 348, Addit. 22283.)

Abraham's bosom
denotes heaven.

Lazarus had no
tongue nor fin-
ger, foot or
hand in reality.

Some 'clerks'
say that the soul
in Purgatory
'has of the air
a body'.

The fifth pain
of Purgatory is
fire, the heat of
which may be
mitigated by
almsdeed, mass
and prayer.

- 3060 Abraham bosom es nathyng elles,
Bot heven par haly spyrites duelles.
When pe ryche man, pat in helle sat lawe,
Lazar in Abraham bosom sawe,
3064 He cryed til Abraham and prayed with-alle
pat a drope of calde water mught falle
Til his tung, fra Lazar fynger ende,
Als es in pe godspel contende.
3068 Bot al-if he pus spak to hym,
Yhit had he na tung ne¹ other lym,
Ne Lazar, als yhe sal understande,
Had nouthur fynger, ne fote, ne hande,
3072 For pai bathe war spirites anly,
pat nouthur had lymmes ne body.
pe tane was in blis soverayne,
pe tother was in endles payne.
3076 Bot pe ryche man saule feled in helle
Payne, als he had bene in flesshe and felle;
And Lazar saule til him semed pan
Als he had body and lymes of man.
3080 Yhit has men herd som clerkes maynte[ne]
Swilk an opinion, als I wene,
pat a saule, pat es in purgatory
Or in helle, has of pe ayre a body
3084 For to thole payne, in lymys sere,
After pat he has synned here.
Bot whether pe saul haf body or noght,
He sal fele payne, after he has wroght.
3088 pe fifte payne es pe fire hate,
pat na maner of thing may abate,
Bot almusdede and messe and prayere,
pat frendes dus for pe saul heré.
3092 To abate pat fire, pa thre er best,
For pa thre may bring pe saul to rest.
pat fire is hatter and mare kene,
pan al pe fire pat here es sene;

¹ The MS. reads *no*.

3096 For als þe fire of erthe, þar we won,
 Es hatter þan þe beme of þe son,
 Ryght swa þat fire on þe same manere,
 Es hatter þan þe fire es here.

3100 Alle þe waters, þat men may rekken,
 A spark þar-of may noght sleken.
 We se þe fire þat here es, greves sare
 Þe body, þat standes þar-in bare;

3104 Bot mare greves þe fire of purgatory
 Þe saul, þan þis fire dus þe body.
 For þe fire here, of strenthe es les
 Þan þe fire of purgatory es;

3108 And þe body with flesshe and bane,
 Es harder þan þe saul by it ane;
 And þe saul mare tender and nesshe
 Þan es þe body with þe flesshe.

The body is not
 so tender as the
 soul.

3112 Sen þat fire es mare hate þare
 Þan þe fire es here, als I sayd are,
 And þe saul es swa tender of kynde,
 Þan semes it þat it es mare pynde

3116 Thurgh þat fire, þan þe body mught be
 With alle þe fire of Cristianté;
 For a spark of þat fire es mare hate
 Þan al þe fire of erthe, als clerkes wate.

A spark of the
 fire of Purgatory
 is hotter than
 all the fire of
 earth.

3120 Many saules duells in þat fire strang.
 Bot sum duelles short wyle, and sum lang,
 Aftir þair syn es mare or les,
 And aftir þair penaunce fulfild es,

3124 Bot na saul may pethen pas,
 Until it be als clene als it first was,
 When he was hoven at funtstane
 And his crestendome þar had tane.

3128 Som clerkes, þat spekes of purgatory,
 Says þat þe fire þare is bodily,
 And noght gastly als þe saule es;

Some 'clerks'
 say that the fire
 of Purgatory is
 'bodily'.

For þe saule, als þe boke bers wytnes,
 3132 May be pynded with fire bodily,
 Als it may be with þe¹ awen body.

¹ py?

- Bot pat fire wirkes noght thurgh kynde
 In pe saule, pat par-with es pynde,
 3136 Als dos pe fire pat brinnes here,
 Bot it wirkes on wonderful manere,
 Als God has ordaynd, forwhy, it es
 An instrument of Goddes ryghtwysnes,
 3140 Thurgh wilk pe saule most clensed be
 In purgatory, ar it may God se.
 Alle pe fire pat es par-in,
 Es bot a maner of fyre to wast syn,
 3144 And noght divers fires, les and mare,
 Bot a maner of fire, als I sayd are,
 Pat alle veniel syns pan sal waste,
 Pat es unclensed here, lest and maste.
 3148 For als fyre pat caffé son may bryn,
 Gold may melt pat es lang par-in,
 Ryght swa pe fyre par thurgh lang hete
 Pat wastes smale syns, may wast grete,
 3152 And als pe hete of pe son pat comon es,
 Som men greves mare, and som men les,
 Right swa pe fyre pat es pare,
 Som sawles pyns les, and som mare;
 3156 For pe sawles byhoves duelle par-in,
 Aftir pe charge es of pair syn.
 Bot som sawles par sal be delyver[d] sone,
 Pat large penaunce here has done;
 3160 Som sal duel par many a yhere,
 Pat litel penaunce has don here.
 And lang lygyn in pair syn;
 And parfor says pus Saynt Austyn:
 3164 *Necesse est quod tantum urat dolor,*
quantum erat amor; tanto enim quisquis
torquetur diucius, quanto affectus eius
venialibus ahherebat forcius.
 3168 Saynt Austyn says "nedeful it es,
 Pat sorow war als mykel and na les
 For ilka syn and ilka trespas,

The fire of Pur-
 gatory destroys
 sin.

The stay in Pur-
 gatory is of long
 or short duration.

Pain is in pro-
 portion to sin.

Als luf and delyte in syn was."

- 3172 And alswa he says on pis manere,
 Pat ay pe styther pat ilk man here
 Gyves his lykyng and wille
 Til veniel syns, outhur loud or stille,
 3176 Pe langer sal he pyned be
 In purgatory;" pus says he.
 Pis fire, als byfore wryten es,
 Som saules pynes mare, and sum les,
 3180 Aftir pat pai pat commes par-in,
 Brynges ought with pam pat may bryn.
 For byfor ar pai may God se
 Byhoves als thre thynges brinned be,
 3184 Pat es at say, als wodde, and hay,
 And stubble, pat may sone wast away;
 Pa er veniel synnes pat may falle,
 Bathe grete and smale, and men with-alle,
 3188 Pe mast veniel syns sal par bryn langly,
 Als wodde brinnes, pat es sadde and hevy,
 Pe lest veniel syns sal brin sone,
 Als stobble, pat son brinnes and son es done.
 3192 Bot swa son brinnes noght pe mene synnes;
 Pai brin mar slawly als hay brynnes.
 Pus sal be brynned and wasted pare,
 Als veniel syns, bathe les and mare;
 3196 And al dedly syns of wilk men er shryven,
 And pe gilt God has forgyven,
 Forwhilk pe penaunce es noght fulfilled here,
 Sal pare be wasted on pe sam manere
 3200 And pe saules in pat fire be pyned
 Unto pai be als clene als gold fyned.
 And when pai er fyned and made bright
 Pai sal be broght befor Goddes sight,
 3204 Til hey Paraydise, pat blisful place
 Whar ay es rest, ioy and solace.
 Pe sext payne es pis to telle;
 Pat pe saules unclensed, pat sal duelle

Some souls are
 tormented more
 than others.

Venial sins burn
 as hay, wood
 and stubble.

The greatest as
 wood, the least
 as stubble.

Moderate sins
 burn as hay.

The sixth pain
 of Purgatory is
 bonds of sin.

The souls in Purgatory are bound hand and foot.

Souls in Purgatory shall feel the good they did on earth.

They remain in Purgatory till they are cleansed.

3208 In purgatory, sal be bunden faste
With bandes of syn, whilles pai may laste,
Als men pat er bonden in pryson,
Pat na man may for gyf[t] ne raunson,

3212 Out of pat hard payn pam wyn,
Until pe fire haf wasted pair bandes of syn.
Pus er pai bunden by hend and fete,
Allen bydonen¹, in pat brinnand hete.

3216 Me thynk pat na payne may be mare
Pan pa saules has, whyles pai er pare.
Grete dole paymak, somtyme, and sarowe;
For pai may nathyng begg ne borowe,

3220 To help pam, pat pai war out broght,
Ne pair awen prayer help pam noght;
For par es nouthere stede ne space,
Helpe ne frenshepe to purchase;

3224 Bot pe gude pat pai did here, pai sal par fele;
Or if pair frendes, pat luffes pam wele,
For pam here pray or do almus de[de];
Alle pat may help pam in pair nede.

3228 Ful hard payn par pai fele,
Bot at pai er save pai wate wele;
Bot sum tyme swa mykel pay[n] pai hafe,
Pat pai tak na kepe pat pai er save;

3232 Wharfor we shuld thynk, pat lyves here,
What payn it es, on pis manere,
To be swa pyned, and fele swa sare
Fourty wynter, outhere les or mare,

3236 Omang devels, pat pan has leve
Som tyme to turment pe saules and greve,
Ay whiles pai haf any spot of syn;

For are, may pai noght out of payn wyn,
3240 Til pai be clensed and made right clene
Of alle spottes of syn pat may be sene.
And when pai er pus clensed wele
Pan sal pai namare payn fele,

¹ Albedene (MS. Harl. 6923).

- 3244 Bot als tite par-after pai sal wende
 Tille þe blis pat es with-uten ende.
 Þe sevend payn of purgatory es
 þat þe saules er als in wildernes,
 3248 þar defaut es of alkyn thyng
 Of wilk man mught haf lykyng;
 þair payn es turned manyfalde.
 Now er pai in hete, and now in calde;
 3252 For sumtyme pai sal be pyned lang
 With hete, and som tyme with cald omang. Cold and heat, by
 þai sal haf þare bathe hunger and threst, turns, torment
 And travayl grete, with-uten rest. the soul.
- 3256 þai er dungen þare, to eke þaire payn,
 With smert stormes als of wynd and rayn,
 And with stormes of hayle, sharpe and kene,
 Swylk stormes was never here sene,
 3260 Als þe sauls sal þar here and se.
 þus sal pai on sere-wyse pyned be,
 Sum many wynter for þair syn,
 Ar pai til þe sight of God may wyn.
 3264 Swilk maner of payns pai sal have þare,
 With other ma, pat sal greve sare.
 Bot a grete payn yhit pis sal be,
 þe grete yhernyng pat pai haf to se
 3268 þe face of God, pat es swa bright,
 And þe lang tariyng fra pat syght.
 Bot til þat sight pai may never wyn,
 Until pai be clensed þar of al syn.
 3272 Here haf I talde yhow aparty,
 Of sum payns of purgatory.
 Now I wille shew, als þe boke telles,
 Whilk sauls in purgatory duelles.
 3276 þe saules pat to purgatory most wend
 Aftir þe dede, when pis life has end,
 Nedly byhoves dwelle þar-in,
 Unto pai be clensed of al syn,
 3280 Thurgh bitter paynes pat er þare.
 Bot sum sal fele les, and sum mare,

The seventh pain
 of Purgatory is
 the absence of
 all kinds of
 pleasure.

Some, after death,
 go straight to
 heaven while
 others go to hell.

Cold and heat, by
 turns, torment
 the soul.

Ready sin will
 draw a man
 down to hell,
 unless penance
 is done for it.

The great yearn-
 ing of the sight
 of God torments
 the soul.

What souls go
 to Purgatory.

Some, after death
go straight to
heaven while
others go to hell.

Deadly sin will
draw a man
down to hell,
unless penance
is done for it.

And for venial
sins, bitter pain
must be suffered.

- Aftir pair syn es mare or les,
Als in pis part byfor wryten es,
3284 Or aftir pair syns er many or fone,
And aftir pai haf here penaunce done.
Bot alle saules sal noght duelle in pat stede,
For sum here pat als tite aftir pair dede,
3288 Sal wend strykly til heven blis,
Als Innocentes pat never dyd mys,
And other saules of men parfite,
Pat in nathyng here has delyte,
3292 Bot anly in God pat boght pam dere,
In¹ lyffed ay in penaunce here.
Som pat pe dede here sodanly tas.
In dedely syn strik til helle gas;
3296 And pat me thynk es na ferly,
Forwhy dedely syn es swa hevy
Pat it may with-in a litel stonde
A saul draw down til helle grounde.
3300 Bot pe saul pat of dedly syn es shryven,
Swa pat pe gilt be here forgyven,
If pe penaunce pat es here aioynt
Be noght fulfilled at pe dedes poynt,
3304 And pe saul pat es noght clensed wele
Of smale syns pat er veniele;
Pis twa maners of saules er save,
Bot in purgatory pam byhoves have
3308 Ful bitter payn, and duel stil pare
Unto pai be clen, als I sayd are,
Als pai war first when pai had tane
Haly baptem at pe font stane.
3312 Yhit says som clerkes on pis manere,
Pat swa clen of syn es naman here,
Ne swa parfite in pe law of Crist,
Ne yhit a childe, pat es new baptist,
3316 Pat til heven sal wend aftir pe dede,
Pat he ne sal pas forth by pat stede,

¹ And (MS. Harl. 6923).

- And se þe payns par ilkan.
 Bot yhong Innocentes sal fele nan,
 3320 For þai couthe never na syn wirk,
 And passes¹ in þe trouthe of haly kyrk.
 Þarfor þai swippe purgh purgatory
 Als a foul þat flyes smertly,
 3324 With-uten payn þat may dere,
 Or any sight þat may þam fere,
 Bot unnethes any other may
 Passe qwyte thurgh purgatory away,
 3328 Þat þe fire ne sal noght fynd in þam to bryn,
 Ar þai passe thurgh som veniel syn,
 Swa strayt þai sal be examynd þan;
 For it es nan swa parfite man
 3332 Þat he nethynkes, some tyme, som vayn thoght
 Þat he lattes par and charges it noght;
 Of swilk hym byhoves clensed be
 Or² he may þe bright face of God se;
 3336 For als gold, þat shynes clere and bright,
 Semes fyned clene ynoghe til mans sight,
 Whar it put in fire to fyn mare
 Yhit suld it leve sum dros þare;
 3340 Right swa þe saules, on þe same manere,
 Of parfit men, þat semes clene here
 Of al syn, and es to God redy,
 Yhit when þai sal pas thurgh purgatory,
 3344 Þe fire par, þat es with in,
 Sal fynd in þam sum dros of syn,
 Als light speche, or thoght in vayn,
 For whilk þam byhoves fele sum payn,
 3348 For swa fyned never na gold here was
 Thurgh fire, als þai sal be ar þai pas.
 Here haf I shewed swilk³ saules sal be
 In purgatory, als clerkes can se.
 3352 Now wille I som syns here specify
 For whilk þai duelle in purgatory.

The sins which
 send the soul to
 Young innocents
 shall feel no
 pain, but fly
 smartly through
 Purgatory like
 a bird.

No others
 are so perfect
 as to escape.

However pure
 the soul may
 seem, the fire of
 Purgatory will
 find in it some
 sin.

¹ passede (MS. Harl. 6923).² ar?³ wilk.

The sins which
send the soul to
hell are called
deadly sins.

Pride, hatred,
gluttony, sloth,
lechery, cove-
tousness, sacri-
lege, false wit-
ness, perjury,
murder, theft.

Penance must be
performed on
earth or else in
Purgatory.

- Many maners of syns, þat greves,
Regnes omang men þat leves;
3356 Of wilk sum er dedly to fele
And sum er noght bot veniele,
þa syns þat er cald dedly
Sal noght be purged in purgatory,
3360 Bot þai sal be punyst ay in helle;
And whilk þas er I wil yow telle.
þir er þa hede syns þat er dedely;
Pride, hatreden, and envy;
3364 Glotony and sleuthe in Goddes servise,
And lychery and covatyse,
Sacrilege, and fals wyttenessyng,
And slaughter and forsweryng,
3368 Thefte alswa and ravyn,
Ilkan of þir es a dedly syn.
And wreth es dedly syn omang,
If it be halden in hert lang;
3372 And yhit drunkenes es dedly to fele,
If it be over continuele;
Wha-swa feles hym here gylty
In any of þir syns dedly,
3376 Bot-if he hym amende, ar he hethen wende,
He sal noght aftir his lyfes ende
Wend strek til purgatory,
Bot even til helle with-uten mercy.
3380 Bot if he wille hym repent and shrife
Of alle swilk syns here in his lyfe,
Fra helle pyne þan es he save;
Bot payn and penaunce hym byhoves have
3384 In purgatory, als I wene,
Until he be made of alle syn clene;
Forwhy penaunce for syn, als I sayd are,
Most be fulfilled outhere here or þare.
3388 Syns þat er veniele may dere,
Bot þai er noght swa hevy to bere,
Als er dedly, for þai may be here
Fordon on light manere.

- 3392 For als men heres per clerkes say,
 Ilk man here lyghtly may
 Swilk remedys thurgh grace wyn,
 Pat may fordo al veniel syn;
- 3396 Pat es to say, if he clene be
 Of dedly syn, and wil it fle;
 For I fynd writen ten thynges sere,
 Pat veniel syns fordus here.
- 3400 Pas ten er pir pat I now rede;
 Haly water and almusdede,
 Fastyng, and housil of Goddes body,
 Prayer of pe *Pater Noster* namly,
- 3404 General shrifte, pat ilk day may be,
 Benyssoun of bisshope of his dignité;
 And benyssoun of prest, pat gyven es
 Namly, in pe end of pe mes;
- 3408 Knokyng of¹ pe brest of man pat es meke,
 Last enoyntyng gyven to pe seke.
 Per ten puttes veniel syns away,
 Als men may here per clerkes say.
- 3412 Bot swa many veniel syns sere
 May be gadyrd atans togyder here,
 Pat pai may weghe on pe saul als hevy
 Als a syn dus pat es dedly,
- 3416 Pat slas pe saul and God myspays;
 And parfor pe poet on pis wyse says:
De minimis granis fit
maxima summa caballo.
- 3420 "Als of many smale cornes es made
 Til a hors bak a mykel lade,"
 Right swa may veniel syns many
 Mak a mykel syn dedly.
- 3424 For pai gadir on pe saul ful thyk,
 And cleves togyder als dos pyk,
 Bot if pat swythe be done oway,
 Ay als pai com, with-uten delay;

Ten things de-
 stroy venial sins.

1. Holy water,
2. almsdeed,
3. fasting, 4. the sacrament, 5. the Pater Noster,
6. shrift, 7 and 8. blessing of the bishop and priest, 9. knock-
 ing on the breast
 of a meek man,
10. anointing of
 the sick.

Many venial sins
 press heavily on
 the soul.

A deadly sin
 may arise out of
 many venial ones.

¹ On (MS. Harl. 6923).

- 3428 For swa parfitely may nane lyf here,
 With-uten veniel syns sere.
 For a man syns alday pat here duels
 Als pe boke says pat pus tels.
- 3432 *Septies in die cadit*
iustus
 "Seven sythes at pe lest o[f] pe day
 pe ryghtwys falles," pat es to say,
- 3436 In sere syns pat er veniel,
 Bot som er mare, and som les to fel.
 In swa many veniel syns we falle,
 pat na man can reken pam alle;
- 3440 Bot sum of pam reherce I can,
 Als Saynt Austyn telles, pe haly men.
 For in a boke he reherces som,
 pat mast es used of custom,
- 3444 And to telle pat¹ syns he pus bygyns,
 And says pat per er veniel syns.
 First when a man etes or drinkes mare
 Anytime, pan myster ware;
- 3448 When pou may vailethurgh wytte and skille
 And wille noght help bot haldes pe styлле;
 When pou spekes sharppely til pe pure,
 pat sum gode askes at pi dore;
- 3452 When pou erte hale and may wele last
 And etes when tym es to fast;
 When pe lyst slepe and wil noght ryse,
 And comes overlate tyl Goddes servise;
- 3456 Or when pou ert in gude state
 And says pi praers ever late;
 Or when pou says praier or orison
 With over litel devocion;
- 3460 When a man list dele in bed
 With his wyfe pat he has wed,
 Hys lust anly for to fulfille,
 And to gette a child es noght in wille;

Seven times a
 day the righteous
 man sins.

The various
 kinds of venial
 sins.

Excess in eating
 and drinking.

Uncharitable-
 ness.

Speaking sharply
 to the poor.

Eating at fasting
 time.

Coming late to
 church.

Saying prayers
 late.

Want of devo-
 tion.

Lust.

¹ pas?

- 3464 When pou visites men overlate
 pat sek er and in febel state,
 Or men pat lyes in prison,
 Or in any tribulacion,
 3468 Or men pat er synful and sary,
 Or saules pat er in purgatory;
 For to visite pam it war grete nede,
 Thurgh praier and thurgh almusdede;
 3472 When pou paynes pe noght aftir pi state
 To accorde pam pat er at debate;
 When pou spekes over bitterly
 Til any man with noyse or cry;
 3476 When pou prayses any man mare
 Thurgh flateryng, pan mister ware;
 When pou in kirk makes ianglyng,
 Or thynkes in vayn anythyng;
 3480 Be it with-uten, be it with-in,
 Yhit it es a veniel syn;
 When pou ert over lyghtly wrathe,
 Or sweres and may noght hald pin athe;
 3484 When pou bannes any man,
 In wham pou fyndes na gilt to ban;
 When pou supposes any wykkednes,
 Thurgh suspesion par na es.
 3488 Pir smale syns Saynt Austyn telles,
 Thurgh whilk many saules duelles
 In purgatory, in payne and wa.
 Bot yhit par er ful many ma
 3492 Of veniel syns, be¹ many a score,
 Over pas pat I haf tald byfore.
 Bot swa witty es nane erthely man,
 pat alle veniel syns reken can;
 3496 For ofte sythes of pe day men falles
 In syns, pat clerkes veniel calles,
 Thurgh werk, or worde, or thocht in vayn,
 And ilka syn es worthy payn,

Leaving the sick
unvisited.

Neglecting to act
the part of the
peace-maker.

Flattery.

Jangling in
church, and idle
thoughts.

Anger, swearing.

Cursing.

Suspicion.

Venial sins are
innumerable.

Each sin is pain
worthy.

¹ by?

- 3500 þe whilk most be fordone clenly,
 Outher here or in purgatory.
 þarfor I rede ilk man, whyles he lyffes here,
 þat he use þa ten thinges sere
- 3504 þat fordus, als I sayde are,
 Alle veniel syns, bathe les and mare.
 And if any fal in dedly syn
 Ryse he up, and ligg noght lang þar-in,
- Deadly sin must
 be shriven by
 the priest. 3508 And ga to þe prest hym to shrife,
 And tak his penaunce in his life,
 And haf he forthynkyng ay in thoght,
 For þas syns þat he has wroght,
- 3512 And do he penance with al his myght,
 And be in prayers, bathe day and night,
 And fast and ga wolwarde, and wake,
 And thole hardes¹ for Goddes sake;
- 3516 For na man may to heven ga,
 Bot-if he thole here anger and wa.
 And when God sendes a man angwise
 He suld thole it with-uten fayntise,
- 3520 Be it sekenes, or oght elles þat greves,
 Losse of catelle, or of fre[n]des þat lyves,
 Or unkyndnes, fals[h]ed, or treson,
 Or any other tribulacion,
- Tribulation
 should be pa-
 tiently endured. 3524 Thole he it mekely and thynk in thoght
 þat with-uten cause commes it noght.
 Bot God wate wele þe cause why,
 Parchaunce it es for his folý,
- 3528 To chasty hym on swilk manere,
 For his syns þat he dyd here,
 Or it may be hym here to pruve,
 Or to make hym mar drede God and lufe.
- 3532 þarfor sen God ofte vouches save
 þat a man here swilk angers have,
 Outher for his syn or hym to fande;
 Love he him þan of alle his sande,

¹ hardnes (Harl. 6923).

- 3536 And take mekely pat God him sendes,
 And fle alle thyng pat he defendes.
 For thurgh nuyes and angers sere,
 He makes a man, als his preson here,
 3540 Payn to drighe for hys foly,
 In pis lif als he es worthy.
 And, if he it thole noght grotchand,
 In-stede of penance it sal hym stand,
 3544 And yhit wille God him mare do,
 He wil gif him mede par-to,
 Pat his ioy in heven sal heke,
 If he thole angwyse with hert meke.
 3548 Als pe gude son tholes mekely
 Pe fader, when he wille hym chasty,
 Swa suld ilk man thole and love God ay,
 And do alle pe gude pat he may,
 3552 And specialy almusdede,
 Pe naked to clathe, and hungry to fede,
 And other werkes of mercy wirke,
 Als theches and preches haly kirke;
 3556 And kepe him clene, to his lyfes ende,
 Fra syn, pan sal his saul wende
 Til blis, and lyghtly pas alle payne
 Of purgatori; pis es certayne.
 3560 Here haf I shewed yhow, on Inglys,
 Som syns pat Saynt Austyn specifys.
 Now wil I shew what help es certayne
 For pam pat in purgatory has payne,
 3564 And what may mak pair payn cees
 And pam of pair payn to haf relees.
 Pe saules, pat til purgatory wendes,
 May be helped thurgh help of frendes,
 3568 Pat almus for pam dus, and prays,
 For pe haly man, Saynt Austyn says:
*Non est negandum spiritus defunctorum, pietate
 suorum viventium, posse relevari.*
 3572 He says "men shuld not denye on na manere,
 Pat pe saules of pam pat er dede here,

Sorrow serves
 instead of pe-
 nance.

The means by
 which the pains
 of Purgatory may
 be alleviated and
 shortened.

Help of friends.

Of the four kinds
of help that assists
the souls in
Purgatory.

1. Prayer.

- Of payn may relese be
Thurgh frendes lyfand pat has pyté.”
3576 For als pas pat passed, als I sayd are,
Til purgatory er pyned pare
For weniel syns, mare and lesse,
Aparty, thurgh Goddes rightwisnesse,
3580 Right swa thurgh help pai may aparty,
Be relese par, thurgh Goddes mercy.
Alle pat men dus here, bathe les and mare,
For pe saules pat duelles pare
3584 Avayles pam nocht als to heven mede,
Bot for pair deliverance fra payn to spede.
Four maners of helpes er general,
Pat in purgatory availes pam al,
3588 Pat es to say, prayer and fastyng,
And almus dede and messyng.
On twa maners, als clerkes can se,
Pe saule fra payn deliverd may be;
3592 Pe tane by way of grace es,
And pe tother by way of rightwisnes,
By way of grace on twyn manere
Als es writen in pis boke here.
3596 First thurgh prayer of Crist pat es hede,
When he es offerd in fourme of brede,
Thurgh prestes hande here at pe mes,
When pe sacrament swa made es.
3600 Alswa thurgh prayer of his lym,
Pat es, of gude men pat toward heven clyms.
Pan may pe saules in purgatory,
By way of grace specialy,
3604 Be delivered of pyn pat ders,
Thurgh messes and rightwis men prayers.
By way of rightwysnes help may be
On twyn maners, als yhe may se.
2. Almsdeed. 3608 First, through byhyng of paynes pat greves,
With almus, pat men to the pure gyves.
Another es here thurgh assethe makyng,
3. Fasting. Als thurgh penance of fre[n]des and fastyng.

- 3612 þus may saules, als þe buke beres wytnes,
 By helpyd by way of rightwysnes,
 þat es to say, þai may in þat nede
 Be boght fra payn thurgh almusdede;
 3616 And thurgh penance for þam here don,
 þe dette of payn may be qwitte son,
 Right als a man, þat duelles in prison
 Til he haf payed a certayn raunson,
 3620 May be delyverd and broght away
 Thurgh a frende, þat wille it for hym pay.
 On þis wyse may þe saules þat wendes
 Til purgatory, be helped thurgh fre[n]des.
 3624 Bot sum frende may help, and som noght,
 þe saules þat til purgatory er broght.
 Thurgh þas frendes may þai helped be
 þat here lyves thurgh ryght charité.
 3628 Bot þe help of þam, þat charité failles
 Til þe saules þat er þar noght availles,
 For alle er als lymes of a body,
 þat here er, and in purgatory;
 3632 And als we may se properly here
 A body hafe many lymmes sere,
 And ilkan of þam, bathe les and mare,
 May help other þat feles sare;
 3636 Bot if a lym dighe, and þe myght faile,
 þat lym may noght til þe others availe.
 Right swa it fars on þe same wyse,
 By þam [þat] in purgatory lyese,
 3640 And þat er here; for men may þam calle
 Als lym of a body alle.
 Wha-swa in dedly syn es broght
 And charité in his hert has noght,
 3644 He es als dede in saul with-in;
 Ay, whiles he es in dedly syn,
 His help vailles noght, bot es in vayne
 Als to þe saules þat er in payne.
 3648 His help thurgh hym-selfe standes in na stede,
 For he es als a lym þat es dede;

Some friends are
 of service to
 those in Purga-
 tory, and some
 are not.

Those in deadly
 sin, have no
 power to help
 their friends.

The help of the
sinful may be of
service.

Some friends are
of service to
those in Purgatory, and some
are not.

A sinful priest
is still the mi-
nister of God
and holy church.

- Bot never-pe-latter, alle-if he swa be
In syn and out of charité,
3652 Yhit may he helpe pe saales pus,
If he til pure men gyf almus,
Pat pai for pe saules pray specialy
And helpes pe saules in purgatory.
3656 Yhit may pe help and pe travaile
Of sum synful men pe saules avayle,
If it thurgh biddying done be
Of a frende pat es in charité;
3660 Or of¹ pe dede self pat has mast nede
Of help of prayer and almusdede;
Pat help may avayle pe saules son
For his sake, pat biddes it be don,
3664 Pat charity in hert has knytt
And noght for his sake pat dos it,
For-why God wille noght do for his sake
Pat charité wille noght in hert take.
3668 Pis case ofte falles, als I understande,
Bytween a loverd and his servande,
Whare pe loverd es gude and rightwys,
And pe servand ille and uses folys.
3672 If pe servand do anythyng
Pat es gude at his loverdys bydyng,
Yhit may it availle to a gude use,
Alle-if he be ille pat it duse;
3676 And pat by reson of pe gudeness
Of hym of wham pe bygynnyng es.
For alle be it onence pe doer dede²,
Onence pe bidder it standes in stede;
8360 Bot if pai bathe in charité ware
Pe helpe til pe dede war wele pe mare.
Alswa a prest alle-if he be
Synful and out of charité,
3684 He es Goddes minister and haly kirkes,
Pat pe sacrament of pe auter wirkes;

¹ The MS. has 'if'.

² Anence the doer if it be dede. (MS. Harl. 6923.)

- þe wilk es never-þe-les of myght,
 Alle-if þe prest here lyf noght right.
 3688 For if a prest þat synges mes
 Be never swa ful of wykednes,
 þe sacrament, þat es swa haly,
 May noght apayred be thurgh his folý.
 3692 þan may mes saules fra payn bring,
 Alle-if a synful prest it syng.
 For in Goddes name he synges þe mes,
 Under wham in order he es.
 3696 Bot speciel prayers with gude entente,
 þat es made besyde þe sacramente,
 Of a gude prest er wele better
 þan of an ille, and to God swetter;
 3700 Bot þe offeryng of Goddis body
 Helpes þe saules principaly;
 Wharfor it semes þat mes syngyng
 May titest þe saul out of payn bryng,
 3704 þat passes hethen in charité,
 And in purgatory clensed suld be.
 Bot til þam þat er dampned for ay
 Na gude dede avayle ne help may,
 3708 Nouthur almus dede, prayer, ne messe,
 For þai er, als þe buke bers witnesse,
 Departed halely fra þe body of Criste,
 And þe saules for ever er periste,
 3712 For als lymmes, þat er dede, er þai
 þat er hewed fra þe body oway.
 And als nathyng may help kyndely
 þe lymes þat er cutted fra þe body,
 3716 Right swa alle helpes þat men can telle,
 Availles þam noght þat er in helle.
 Yhit help of frendes here on sum wyse,
 Availles þam þat er in paradise,
 3720 And alswa þam þat in helle duelles,
 Als a grete clerk in boke telles.
 þan availles almus, messe, and bedes,
 To þe saules þat er in alle pre stedes;

The sin of the priest does not destroy the efficacy of the Sacrament.

4. Mass.

The souls in hell, are not assisted by any of the four aids that are of service to those in Purgatory.

How the help of friends serves those in Paradise as well as those in Hell.

- 3724 þai availe þe saules in purgatory
 To spede þam out mare hastily.
 þai vaile þam pat in heven er;
 For þai multiplie par þe titter,
- 3728 And þe ma pat gaders to pat place,
 þe mare þair ioy es, and solace.
 þai avail til þam pat er in helle,
 For þe foner shuld com pider to duelle,
- 3732 And þe foner þat pider commes for syn,
 þe les payn þai have þat duelles par-in;
 And ay þe ma saules þat pider wendes,
 þe mare þair payne es, pat never endes.
- 3736 þus may help here and availe be skille
 Til þe saules þat duelles ay in helle stille;
 And til þe saules þat er in heven namly,
 And til þam þat er in purgatory.
- 3740 Bot help may na saules out of payn spede,
 Bot þam pat has charité and nede.
 For in helle es na charité,
 And in heven na ned may be.
- 3744 Bot bathe þa twa þe saules has
 þat fra hethen til purgatory gas.
 And als a man may here with his hande,
 Make asethe for another lyfande,
- 3748 þe whilk es noght of power þar-to,
 Right swa may a man for þe ded do.
 þe saules þat til paradise er gane
 Nede of help here haf þai nane;
- 3752 Bot if for þam war don any gude dede,
 It may availe þam, pat of help has nede.
 þe help þat es don here specialy
 Availles til þe saules in purgatory,
- 3756 Bot to som mare and til som les,
 Aftir þai er of worthynes;
 And aftir þe charité es clere
 Of þam pat er lyffand here,
- 3760 þat mast er bysy, and dus mare
 For sum þan for other þat er pare.

The fewer that
 go to hell, the
 less pain those
 feel who dwell
 there.

No charity exists
 in hell or need
 in heaven.

- Bot when a man fra pis world sal flitte
 Na man for certayn here may wytte
 3764 Whether he sal pan til purgatory wende,
 Or to blisse or to payn with-oute ende.
 For som semes gude here and parfite,
 Pat, after pe dede, er dampned als-tite;
 3768 For parchaunce pai er ille with-in,
 And passes away in dedely syn.
 Some semes synful, als pai lyfed mys,
 Pat er save and er in pe way til blisse,
 3772 For parchaunce byfor pair endyng,
 Pai er amended of pair myslyvyng.
 Of pis may na man certayn be,
 For it es Goddes pryveté.
 3776 Bot we shuld trow, and suppose ay
 Pat alle er save and in gude way,
 Pat we se here gude werkes wirk,
 And has pe sacramentes of halikyrk.
 3780 Bot whether it be or noght pus,
 We suld do pat es in us;
 We suld pray, bathe loud and stille,
 For al cristen saules; pus charité wille.
 3784 Now sum may aske why synges men mes
 For a yhong child when it dede es,
 Pat of prayer, ne mes has na nede,
 For it couth never do synful dede.
 3788 Pis may be pe right skille why,
 For pe lovyng of God principaly
 And for usage of haly kyrk,
 And for pe dedes use pat office to wirk.
 3792 And yhit may pe mes in sum case
 Help pam in purgatory pat ned hase.
 Here haf yhe herde, als pe buke bers witnes,
 How almus, penance, praier and mes,
 3796 Pat er done thurgh fre[n]des certayne,
 May help pe saules pat¹ er in payne.
 Now wille I shew yhow yhit mare parto,
 What pardon may to pe saules do,

No man is certain of his future state.

Why mass is sung for a young child.

On the use of pardon to the soul.

¹ The MS. reads 'par'.

3800 þe whilk þai purchaced, on right manere
In clene lif whilles þai liffed here.

Pardon helpes þam, als clerkes says,
þat it has purchaced in þair lif days;

3804 For pardon of papes and bisschopes,
þat es granted here als men hopes,
May availe þair saules in purgatory,
þat has purchaced it here worthyly,

3808 If þai of þair syn had contricion
And war shrifen byfor þat pardon,
þan may pardon after þair dede
In purgatory þam stand in stede.

Pardon releases
the soul from the
'debt of pain.'

3812 For pardon here, þat es certayn,
May þam relese of þe dede¹ of payn,
Als fer-forthe als pardon may reche,
þus haf I herd grete clerkes preche.

Pardon is a part
of the treasure
of holy church.

3816 Pardon properly noght elles es
Bot of payne, þat es dette, forgyfnes.
Pardon may nane hafe bot he wil wirke,
For it es of þe tresur of haly kirke,

3820 þat es gadirde for nede of pardon,
Of þe vertu of Crestes passion,
And of þe worthines of þe dedys
Of his halowes and of þair medys;

3824 And [it] es gaderd on many maners;
First als of marterdom of martires;
Of penance and travail of confessours,
And of þe thechyng of docturs;

3828 And of chastité of virgyns clene,
þat chast and haly ay has bene;
Of þe fruyt of haly kirk werkes,
And of þe prayers of gude prestes and clerkes;

3832 Of alle þis, als I shewed byfor,
Es gadird haly kirkes tresor,
Of wilk þe pape þe kays bers,
Whar-with he bathe opens and spers.

The Pope bears
the keys of this
treasure.

¹ dette (MS. Harl. 6923).

3836 þat falles hym of office to halde,
For he es in erthe, Godes vicar calde.

The Pope is
God's vicar.

þa cays er noght elles to se
Bot playn power of his dignité,
3840 Thurgh whilk he may, be law and skille,
Louse and bynde at his wille.
For þe sam power hym falles to have,
þat Crist til Peter in erthe gave.

3844 For Crist gave to Peter playn powere,
And says to hym on þis manere.

*Quodcunque ligaveris super terram
erit ligatum et in celis, Et quodcunque*

3848 *solveris super terram, erit solutum
et in celis.*

“Alle þat pou byndes in erthe,” says he,
“Sal in heven bunden be

3852 And alle þat pou lowsces in erthe right
Sal be loused in heven bright.”

þis power til alle papes gaf he,
þat aftir Petre in erthe shuld be,

The power given
to St. Peter, is
given to all the
Popes after him.

3856 Als shewes an exposicion
Of þe haly godspelle in a lesson.
þan semes it wele by þis skille here,
þat þe pape has swa large powere

3860 To assoyle a man, and hym forgyfe,
Alle þe dette of payn þat may greve,
Swa þat he, þat þe pape assoyles, fulfille
þat, þat þe laghe of þe gospelle wille,¹

3864 And yheld agayn, if he be myghty,
Alle þat he tas wrangwysly;
For when þe pape, þat grace wil do,
He byndes hym and alle haly kirk parto

3868 For hym til wham þat grace avayles
To fulfille alle þat in hym failles,
Bot bischopes here of lagher state,
And has les power, als clerkes wate,

The bishop has
less power than
the Pope.

¹ Yf he þat es assoilede fulfille
Als þe lawe and þe godespelle wille. (Harl. 6923.)

No man may
obtain pardon
unless he be out
of deadly sin.

Of the 'remnant
of the debt of
pain'.

- 3872 For-why pair dignité here es les
And parfor pair powere restreyned es;
Bot if it be noght swa suffishaunt
Als pe papes es, yhit may pai graunt
- 3876 Of pair power pardon aparty
Til pair hawen underloutes¹ anly;
And yhit most pat, als I sayd befor,
Be gyfen of haly kirkes tresor.
- 3880 Bot na man may here pardon wyn,
Bot he be out of dedly syn;
For he, pat kepyng of pat fair tresour has,
May noght it dele til haly kyrk fas;
- 3884 And swilk er pai and nan elles
pat here in dedly syn duelles;
For out of haly kirk er pai,
parfor na pardon whyn pai may.
- 3888 Bot pe frendes of haly kirk may wyn
Pardon, for pai er with-in;
And swilk er pas pat here er fre
Of dedly syns and er in charité;
- 3892 Til wham pardon sal noght fail,
Bot in purgatory it sal pam avail,
To allege pair saules of payne,
Als fer als it reches of certayne,
- 3896 pe whilk, als sum says, falles to be sett
For pe [r]emenand of payns, pat es, dett
pat parchaunce es lefte undon here;
And pat may falle on sere manere.
- 3900 Aparty for penance pat es [en]ioynt,
pat es noght done at pe dedes poynt;
Aparty for veniel syns sere;
Aparty for syns pat er forgeten here;
- 3904 Aparty for over litelle penance,
And for over littelle repentance;
Aparty, for penance enioynt, and done
Parchaunce over reklesly and over sone;
- 3908 Aparty, for penance pat enioynt es,
And es forgeten thurgh reklesnes.

¹ underlynges (MS. Y).

- Alle þis may be cald þe remenand,
 Of þe dette of payn, als I understand
 3912 þe whilk felle to be fulfylled haly,
 Outher here or in purgatory,
 Bot alle þis dett may þar be qwytt
 Thurgh large pardon, wha-swa has itt,
 3916 In forgyvenes of alle penance soght,
 Whethir it be here enioynt or noght.
 For swa mykel pardoun may a man
 Purches here, þat he may þan
 3920 In purgatory qwyte alle þe dett,
 þat hym fra blis may tary or lett;
 For swa large es haly kirkes tresor,
 þat it es ynogh to pay þarfor,
 3924 And for alle þe paynes þat dett may be
 Of alle þe men of cristanté.
 þus pardon in purgatory availles,
 Als I tald; bot som clerkes counsailles
 3928 þat we it spare and reserve halely,
 Until we com til purgatory,
 And do here penance whilles we lyf may,
 For a man sal thynk þare a day
 3932 Lenger þan hever thogh[t] him here,
 þe space of alle ane hale yhere;
 þan es a day of pardon to gesce
 Mare worthy þan alle þis worldis riches,
 3936 For þe saule had lever, þat in payn dueles,
 A day of pardon þan anythyng elles;
 For alle þe werld, [if] it his ware,
 He wald gyf for rest a day þare.
 3940 Of þis maters, þat þus mas mencion
 Of help of frendes and of pardon
 þat vailles þam þat er in purgatory,
 Als I shewed byfor openly,
 3944 Spekes Innocent and Austyn
 In bukes, whar pair¹ maters er sen;
 And Raymu[n]d spekes of þe same
 In a boke, þat es called his name;

The treasure of holy church is sufficiently large, to release from 'the debt of pain' all the men in christendom.

A day in Purgatory will seem longer than a year on earth.

Of the authors who have written about Purgatory.

¹ þir?

The subjects
discussed in
Book IV.

Signa ante Judi-
cium.

I.

II.

III.

IV.

V.

VI.

- 3948 And Thomas Alqwyn spekes alswa
Of pis mater, and of other ma
In a boke, þe whilk made he,
þat¹ hat Veritas Theologie.
- 3952 Here I have many maters redde,
And þe ferthe parte of pis boke spede,
In þe qwilk yhe hafe herd me specify
þe condicions of purgatory.
- 3956 First what it es to fele and se,
And whar God has ordaynd it to be;
And what paynes falles þar-to, les and mare,
And whilk saules byhoves be pyned þare;
- 3960 And alswa for what manere of syn,
And what may þam help þat er þar-in.
Of al pis haf I spoken til þe ende,
And now wille I til þe fifte part wende,
- 3964 þat spekes of þe day of dome,
And of takens þat byfor sal come.
- Here bygyns þe fifte part þat es of
þe day of dome and of takens þat sal cum byfor.
- 3968 In pis part men may of ten þinges rede,
þat touches þe grete day of drede,
Of whilk sum byfor þat day sal be,
And at þe day, als men sal se.
- 3972 þe first es of the wonderful takens sere,
þat byfor þat day sal be shewed here.
- þe secunde es of þe fire þat sal bryn
þe world and al þat es þar-in.
- 3976 þe thred es of þe rysyng generale
Of alle men, bathe grete and smale.
- þe ferthe es of crystes commyng don
Til þe dome, in proper parson.
- 3980 þe fifthe es þe certayn stede
Whar Crist sal deme bathe qwik and dede.
- þe sexte es of þe fourme of man,
In whilk Crist sal shew hym þan.

¹ 'And' (Harl. 6923).

- 3984 Þe sevend, of þe accusers many, VII.
 Þat þe synful saul sal accuse þar openly.
 Þe aghtynd, of þe acunt and þe rekennyng, VIII.
 Þat þai sal yheld of alle þair lyfyng.
- 3988 Þe neghend, of al men aftir þai haf wroght, IX.
 Of wilk som sal be demed, and som noght,
 Þe tend es of þe grete dome final, X.
 Þat Crist sal gyf and mak ende of al.
- 3992 Of þir sal som falle, als yhe herd me say,
 Byfor þat day and sum at þe day.
 Byfor þe day sere takens sal com,
 Of whilk men may here fynd wreten some,
 3996 Als of ancrist¹ commyng, and his pousté,
 And of other ma þat byfor þat day sal be,
 Þe whilk takens men sal thynk ful harde,
 Als yhe may se and here afterwarde.
- 4000 And wha-swa wille avise hym wele,
 He may ilk day here, se, and fele
 Takens, war-thurgh he may understande,
 Þat þe day of dome es fast comande.
- 4004 For wonders þat shuld falle, als I trow,
 Agayn þe worldes hende er sene now,
 Thurgh whilk wondres grete clerkes knawes
 Þat þe worlde fast to þe endeward drawes.
- 4008 Wharfor we shuld make us redy here,
 Als þe day of dome war command nere.
 Crist disciples, þat yherned haf knawyng,
 Of sum takens agayns his last commyng, Of the tokens of
 4012 Spak to Crist, als yhe may here, Christ's last
 In þe godspelle on þis manere: coming.
Dic nobis signum adventus tui et
consummacionem seculi; Et respondens,
- 4016 *Ihesus Christus dixit eis, Videte ne quis vos sedu-*
cat; multi enim venient in nomine
meo dicentes, Ego sum Cristus, et multos
seducent &c. Consurget enim gens

¹ 'Antecrist' (Harl. 6923).

4020 *contra gentem et regnum in regnum,*
et erunt pestulencie et fames, et terre
motus per loca. Hec autem omnia
inicia sunt dolorum, et habundabit

4024 *iniquitas, et refrigescet caritas multorum.*

“Says us”, cryed pai, “of pi commyng
 Som taken and of pe world endyng.

The answer given
 by Christ to
 the inquiry
 about the signs
 of his last com-
 ing.

Crist als tite answerd pam pan,

4028 And sayd lukes pat yhow desayve na man,
 For many sal com in my name,
 Pat sal say pus, ‘Crist I am,’

And many a man pai sal bygile

4032 Bot pai sal regne here bot a while;

Andrewme ogayne rewme, on pe same wyse

Men ogayne men, thurgh strength, sal ryse;

Pestilences and hungers sal be,

4036 And erthedyns in many contré.

And al pis sal be bygynnyng hard

Of pe sorows pat sal com aftirward;

Wykkednesse sal wax many falde,

4040 And charité of many sal wax calde.”

Pir takens til his disciples tald he

Pat ogayn pe worldes ende shuld be.

Bot sum of pir takens has bene,

4044 And sum of pam sal yhit be sene.

And of takens pat yhit sal com,

If yhe wille, I sal tel yhow som.

Of Antichrist
 who shall come
 before doomsday.

And first of ancris wille I say

4048 Pat sal com befor domesday,

Aftir pe destruccion sal be

Of pe empyre of Rome, pat es yhit fre.

Som tyme al landes of pe world about

4052 Was sugette til Rome and underlout,

Pat at certayn teremes¹ gaf it trowage,

Als pe custom pan was and pe usage;

Pat custom alle landes pan byhoved do,

4056 Bot Saynt Paule says pus parto:

termes (Harl. 4196).

(6233. Harl.) 'Antichrist'

*Quoniam nisi venerit dissencio primum etc.,
id est, nisi prius dissenserint omnia regna
a Romano Imperio, que prius erant sub-*

4060 *dita, non antea veniet antichristus.*

He says "bot if dissencion come,
pat es, bot-if alle landes hald agayn Rome,
Swa pat it be put til destruccion

Before the com-
ing of Antichrist
Rome must be
destroyed.

4064 Thurgh pam pat first was in subieccion,

Of the destruc-
tion of Rome.

Anticrist ar pat tyme sal noght com

pat sal com byfor pe day of dom.

pat destrucion, als says haly writt,

4068 Sal be, bot pat tyme com noght yhitt.

Fra pat tyme sal na land ne contré

In subieccion of Rome langer be;

Ne fra pan sal na man be bughsome,

4072 Ne obedient to pe kirk of Rome.

Men sese pat pe empire, pat was swa myghty,

Es now destroyed a grete party;

Bot at pe last, als I sayd are,

4076 It sal be destroyed wele mare,

Bot pe dignité pat til it sal falle,

Sal noght in pat tyme perysshe alle.

It sal stand and duelle with-uten dout

4080 In alle his regyons about.

pos sal pe first taken bygyn at Rome;

For it es heved of al cristendome;

For when it es put til destrucion

The first token
of the day of
doom shall begin
at Rome.

4084 Alle haly kyrk sal be put don.

Some clerkes says pat an sal come

pat sal hald pe empire of Rome

Alle halely and his croun bere

4088 Wele, and in pees with-uten were.

He sal be last emparour pat pare sal be,

Of the last em-
peror of Rome.

And mast of alle kynges of pousté;

pe whilk sal wele maynten his state

4092 And pe empire, with-uten debate,

And it governe thurgh laghe and witte,

Als lang als he sal hald itte.

Bot afterwarde at þe last ende
 4096 Until Ierusalem he sal wende;
 And on þe mount of Olyvette
 He sal þe septre of Rome sette,
 And his coron he sal lay don alswa,
 4100 And lef þam þar and fra þam ga.
 Þus sal ende þe dignité of Rome;
 And als sone aftir sal anticrist come,
 Als clerkes says, þat has understandyng
 4104 Of Daniel and of Saynt Paul saying;
 Þan sal anticrist pat tyme bygyn,
 Pat Saynt Paul calles þe man of syn.
 For alle-if he be man, never-þe-les,
 4108 He sal be welle of alle wykkednes.
 Þe devels son he sal be cald;
 Bot thurgh kynd men shuld him noght swahald,
 Bot thurgh his turnyng fra gode til ille;
 4112 For he sal þe devels wille fulfille.
 Alle þe power of þe devel of helle
 And alle his witte in hym sal duelle;
 In wham al þe tresor of malice
 4116 Sal be hidde with alle maner of vice.
 He sal til Criste contrarius be
 And til alle his lyms pat he sal se;
 And heghen hym thurgh pride, þat he sal halde,
 4120 Aboven al þat er paens goddes calde.
 Pat es to say, Iubiter and Mercury,
 And Appolyn and Herculy;
 And noght anly oboven þa goddes alle,
 4124 Pat þe paens pair goddes sal calle,
 Bot he sal heghe himself to be
 Aboven þe haly trinité;
 And alle þe creatours, bath mare and les,
 4128 Shuld honoure over alle thyng pat es,
 Ful synful sal be his bygynnyng,
 And wonderful sal be his lyvyng.
 And his endyng sal be sodayn;
 4132 For thurgh myght of God he[sal] be slayn,

St. Paul speaks
 of Antichrist as
 the 'man of sin'.

Antichrist shall
 exalt himself
 above all the
 pagan deities.

He shall exalt
 himself above
 the holy Trinity.

- In his tyme sal be swylk tribulacion
 And swa mykel parsecucion,
 Pat unnethes any sal dur graunt
 4136 Pat he es cristen, and God servant.
 For mare parsecucion sal be pan,
 Pan ever was sythen pe world bygan.
 Anticrist es, pos mykel at say,
 4140 Als he pat es ogayn Crist ay.
 Pan may ilk man be cald by skille
 Anticrist pat dos ogayn Goddes wille.
 Pan may alle pas anticristes be calde,
 4144 Pat ogaynes Goddes laghe will halde.
 Bot ma[n]y swilk men may wele knawe
 Pat mykel dus ogayns Goddes lawe.¹
 Bot anticrist, als says haly writ,
 4148 Sal com at pe last, pat com noght yhitt,
 Als mast tyraunt with-uten pyté,
 Pat ever was or ever sal be.
 Wharfor I hald pir gret mysdoers
 4152 Als anticrist lymys and his forgangers.
 Now wha-swa wille a whyle duelle
 Aparty here I wille hym telle
 Of pe maner of anticrist bygynnyng,
 4156 And of his lif and of hys endyng.
 He sal be geten, als clerkes shew can,
 Bytween a synful man and a woman,
 And aftir pat he consayved sal be
 4160 Pe fende sal entre, thurgh his pousté,
 With-in his moder wambe sone;
 Pus, sais a grete clerke, sal be done
 Thurgh was myght he sal be forth-brought;
 4164 And wonders thurgh hym sal be wroght.
 He sal be cald pe child pat es lorn;
 And in Corozaym he sal be born
 Of a woman of pe kynred of San²;
 4168 Bot cristendome sal he have nan.

Antichrist signifies one who is against Christ.

For Dan, as theadder in the way, denotes Antichrist.

And though a good angel shall be assigned him,

He shall be begotten by a sinful man on a woman, into whose womb the devil shall enter;

He shall be brought up in the city of Bethsaida,

and shall be born at Chorazin and come of the tribe of Dan.

¹ Be many skill we may some knawe

Pat mekille dose agayne Goddes lawe. (MS. Harl. 6923.)

² Dane (MS. Harl. 6923) = of the tribe of Dan.

He sal be maliciouse and ful of envy,
Als of hym þus spekes þe prophecy:

Fiat Dan coluber in via, cerastes

4172 *in semita, mordens ungulas equi,*
ut cadat ascensor eius retro, Hoc est [Anticristus] sicut
serpens, in via sedebit, et in semita erit,
ut eos, qui per semitam iusticie ambu-
4176 *lant, feriat et veneno sue malicie occidat.*

For Dan, as the
adder in the way,
denotes Anti-
christ.

“Pe Dan” he says “sal þe nedder be

Sitand in þe way als men sal se;

And sal byte þe hors by þe hufe harde,

4180 And mak þe upstegher fal bakwarde:

And þat es þus mykel at say,

Als¹ anticrist, als nedder, sal sit in þe way,

And smyte þam alle, bathe mare and les,

4184 Þat walkes in þe way of rightwysnes,

And sla þam thurgh þe venym

Of þe malice þat sal cum of hym.”

Yhit sal he be circumcid

4188 And thurgh þat his malice a whyle sal hid.

Alswa til hym sal assygned be

A gude angelle, þat he sal noght se,

Aftir his birthe in his bygynnyng,

4192 Þat of him sal haf þe kepyng,

Bot for he agayn þe trouthe þat es,

Sal be hardend in wikkednes

His gude angelle sal fra hym wende,

4196 And leve hym in þe kepyng of þe fende.

He sal be lered, als I understand,

And nurist and mast conversand

In þe cité of Bethsayda;

4200 In Capharnaum he sal regne alswa

þe whilk Bethsayda, and Capharnaum,

And Corozaym God weried whilom;

For God spak til þas thre cites þos,

4204 Als þe godspelle here shewes us:

And though a
good angel shall
be assigned him,

it will be obliged
to leave him to
the devil.

He shall be
brought up in
the city of Beth-
saida,

¹ Þat (Harl. 4196).

Ve tibi Corozayin! Ve tibi Bethsayda!

Ve tibi Capharnaum!

He says, "wa til pe Corozaym mot cum

4208 And til pe Bethsayda and Capharnaum."

For pus in pe first he sal be born and bredde, And reign in Capernaum.

And in pe secunde be nuryst, and regne in pe thredde.

He sal gader fast til hym pan

4212 Alle pat of pe devels crafte can,

Als negremanciens and tregettours,

Wiches and false enchauntours,

pat pe devels crafte sal hym ken

4216 Whar-thurgh he sal decayve pe men.

Afterwarde thurgh ledyng of pe fende

He sal even to Ierusalem wende;

And par sal he duelle in pat cité

4220 And in myddes pe temple make his se,

And say til alle pat par sal won,

pat he es Crist, Goddes son,

And mak pe folk hym to honour;

4224 And sal say pat he es pair saveour.

He sal say pat na right cristen man

Was never byfor his tym bygan,

Bot fals anticristes he sal pam calle;

4228 And say pai lyved in fals trowthe alle

pat has bene fra pe worldes bygynnyng

Until pe tyme of his commyng.

He sal be lusty and lycherous,

4232 And desayvabel and trecherous;

He sal hym feyn first als haly,

And shew pan appert ypocr[is]y,

To desayve cristen men and lele

4236 Als says pe prophet Danielle:

In aperto tum per ypocrisym simulabit

sanctitatem, ut facilius decipere possit.

"First" he says "he sal apertely

4240 Feyn halynes thurgh ypocrisy,

pat he mught lightlyer men bygile."

Bot pat time sal last bot a while,

Antichrist shall gather around him necromancers, witches, magicians &c.

He shall go up to Jerusalem,

and say that he is Christ,

and be lusty and lecherous;

though he shall at first, feign to be holy.

- He sal al kynges and princes til hym drawe
 4244 And turne þam alle til his lawe;
 And thurgh þam þe poples sal turned be
 Of ilka land and ilka cuntré.
 In alle stedes he sal walk and pas,
 4248 Þar Crist welk when he in erthe was.
 In swylk a presumption he sal falle
 Þat he sal thynk hym loverd of alle.
 Thurgh pride he sal ogayn God ryse
 4252 And hym sclaunder and his law dispise,
 And afforce hym and be bysy,
 His laghe to chaunge and fordo haly;
 He sal turne al poples to his lawe,
 4256 And til him on four maners þam drawe.
 A manere sal be, thurgh fals prechyng
 Another thurgh fals miracles shewyng,
 Þe thred thurgh large gyftes to gyfe,
 4260 And þe ferthe thurgh drede of turmentis grieve.
 Thurgh fals prechyng in ilk cuntré
 Many til hym sal turned be.
 For he sal send thurgh alle þe world wyde
 4264 His prechours to preche on ilka side,
 Þe qwilk sal preche undir fals colour,
 And say Cristes lawe es not bot errour;
 And anticristes lawe þai sal comend
 4268 And agayn suthfastnes it defend,
 And forbede ilk man þat þai noght halde
 Þe new lawe, þat es Cristes lawe calde,
 And his ministres sal swa lette yhit
 4272 Þat na man sal expound haly writ,
 Þat es to say, to right undirstandyng.
 For þai sal say it es bot lesyng,
 And make þe pople to trow haly
 4276 Þat þai sal noght be saved parby.
 Þus sal þai bring þe folk in errour
 Thurgh þair prechyng with false colour,
 Swa his lawes sal pas and his powere
 4280 Fra þe estsyde til þe west, thurgh þe world here;

Antichrist shall
 afterwards turn
 all people to his
 law in four ways.

I.

II.

III.

IV.

He shall pro-
 claim the law
 of Christ to be
 false.

He shall bring
 the people into
 error.

- And fra pe southe til pe north, alswa
 His lawes and his power sal ga.
 He sal turne men on another manere
 4284 Thurgh fals miracles and wonders sere; Antichrist shall
 For he sal pan shew wonders many through the
 Thurgh enchaumentes and nygroma[n]cy. power of the
 Swa gretely, pat pe pople sal se, devil.
 4288 And pat thurgh myght of pe devel sal be, He shall raise
 Of whilk wondirs I sal tel yhou sum, the dead.
 He sal do fire fra pe heven don com, Devils shall
 And pat sal be noght bot an ille spirit, enter into dead
 4292 Pat out of pe ayre sal com down tite, An evil splrit
 And omang his disciples don light, shall come out
 And with sere tungen til pam spek ryght, of the air and
 Als dyd til pe apostels pe haly gast descend upon
 4296 And pat sal be in mens sight mast, his disciples.
 For pa pat his disciples sal be cald Antichrist shall
 Sal pam avant, and pam self hald beguile the peo-
 Better of lif and to God mare dere, pie through gifts.
 4300 Pan ever war Cristes appostels here.
 Alswa thurgh pe devels crafte and myght,
 He sal feyn him ded til mens syght,
 And on pe thred day thurgh pe devels rede
 4304 He sal feyn hym to ryse fra dede, He shall pretend
 And devels aftir sal bere hym up even to rise for the
 In-til pe ayre als he suld stey to heven; dead.
 And als he byfor sal be sene,
 4308 Als he fra dede rase, men sal wene
 Pat he es til heven ravyst,
 And trow pan pat he es verray crist. He shall lead
 Pus sal anticrist pan countrefette away the people
 4312 Pe wondirs of God in erthe swa grete; through tormen-
 Ma wondirs yhit wirk sal he and dread of
 Pat pe pople sal openly se. death.
 He sal do trese growe and florisshe fayre
 4316 And chace pe wyndes about and pe ayre.
 Fra heven he sal do falle rayne-shours He shall cause
 And mak waters to ryn ogayn pair cours. rain to come
 down,

- He sal trobel pe se when he wille,
 4320 And pees it and make it be stille.
 He sal chaung on wonder manere
 Divers kyndes in figures sere.
 He sal do dede ymages and dome
 He shall cause images to speak.
 4324 Speke of thynges pat er to come.
 He sal alswa dede men uprays,
 He shall raise the dead.
 Pat sal gang about, als pe boke says,
 And pat sal be thurgh pe devels quayntis,
 Devils shall enter into dead bodies.
 4328 For devels sal entre in-til pe dede bodys
 And bere pa dede bodys about,
 Swa pat parfit men sal be in dout
 Whether he es verray crist or noght,
 4332 And pus sal men be in errour broght.
 On pe thred maner he sal bygille
 Many thurgh gyftes within short whyle,
 And turne pam til a fals belyefe
 Antichrist shall beguile the people through gifts.
 4336 Thurgh large gyftes pat he pam sal gyfe.
 For he sal fynde alle pe tresour
 Pat es, or was ever hidde byfor
 Under erthe, or ourwar elles
 4340 Pat may noght be gesced; for sum telles
 Pat mar tresor under erthe es hidde
 Pan oboven es knawen or kydde;
 Of whilk he sal pam alle ryche make,
 4344 Pat pe lawe of Criste here wille forsake.
 Pos sal he shew men welth worldly
 For to desayve pam pan parby.
 Of pe ferthe maner aftir pan
 He shall lead astray the people through torments and dread of death.
 4348 He sal turne til hym many a man;
 And do pam haly folowe his trace
 Thu[r]gh grete tourmentes and manace,
 And thurgh drede of dede pat mast may grefe,
 4352 For elles he sal noght thole pam lyefe.
 Ful grete tribulacions he sal pam shewe,
 Als God in pe godspelle sayis thurgh Mathewe:
Tanta erit tribulacio, ut in errorem
 4356 *inducantur, si fieri potest, eciam electi.*

- He says "mikel tribulacion
 Sal be pan til ilka nacion,"
 Thurgh out pe world, ferre and nere,
 4360 "Pat pas pat God has chosen here
 Suld be broght in error sone
 If God wild suffre pat it warre done."
 Bot in pe appocalipse apparty
 4364 Es sayd pus ful mistyly,
Pedes eius sunt simules auricalco,
sicut in camino ardente.
 He says "his fete er like latoun bright
 4368 Als in a chymné brynnand light."
 And pis was pat Iohan saw in a vision
 Of hym pat semed pe virgyn son.
 By his fete pat als latoun was semand
 4372 Crist last lymys men may undirstand,
 pe whilk sal be parfite men in charité
 pat agayne pe worldes ende martird sal be,
 pat es to say, in tym of Anticrist,
 4376 Thurgh wham many saules sal be perist.
 pe chimné, brinand with pe het,
 Bytakens pe tribulacion gret.
 pat sal be when anticrist sal come,
 4380 Thurgh wham many sal thole grete marterdome.
 Anticrist sal be pe mast tyraunt
 pat ever was; for he sal haunt
 Alle pe maners of turmentes kene
 4384 In whilk any martirs byfor has bene;
 For on sere maners he sal pam turment
 pat wille noght til his law assent;
 And put alle pa to pe dede at pe last
 4388 pat ay duels in pe trouthe stedfast.
 Bot alle cristen men in pat cuntré
 par Crist welk, mast tourmented sal be.
 And Haymo says, pat a grete clerk was,
 4392 Hys tyrauntry thurgh pe world sal pas.
 pe devels pat er now bunden swa,
 pat pai may noght about fleghe ne ga,

The work of
 Antichrist shall
 be on men's fore-
 head or in the
 right hand.

Antichrist shall
 be the greatest
 tyrant that ever
 was.

The fall of the
 dragon is the
 head.

The stars of the
 heavens are those
 Christians led
 into sin by Anti-
 christ.

Devils, that are
 now kept bound
 shall then be let
 loose.

The mark of
Antichrist shall
be on men's fore-
head or in the
right hand.

- Ne nuye als mykel als pai walde,
 4396 Sal pan be louse and nathyng pam halde.
 Pat tyme sal preche na cresten man,
 For pai sal be halden als cursed pan;
 Ne nan sal bye with pam ne selle,
 4400 Ne felaghshepe hald with pam ne duelle,
 Bot with pas pat had Criste forsaken
 And pe merk of anticrist had taken,
 Pat men mught knawe and understand
 4404 Pat pai til anticrist war assentand.
 For al pas men sal bere his merk,
 Pat sal forsake to wirk Cristes werk,
 And sal folowe anticristes lawe,
 4408 By his merk men sal pam knawe,
 Pe whilk pai sal ber, als I understande,
 Outher in pe frount or in pe ryght hande.
 Bot other pat wille noght do his rede
 4412 Sal be done to vilans dede.
 On pis four maners, als I haf shewed,
 He sal drawe til hym bathe lered and lewed,
 And crysten law sal be doun layde,
 4416 Parfor pus in appocalips es sayde:
*Cauda eius tertiam partem stellarum
 celi trahebat, et misit eas in terra.*
 He says, "with his tayle he droghe don even
 4420 Pe thred part of pe sternes of heven,
 And into pe erthe sent pam ryght,"
 Par pai mught noght shyne ne gyf lyght.
 Pis was pe taille of pe dragon
 4424 Pat Saynt Johan saw in a vision.
 Pe dragon es understanden pe fende
 And his taille anticrist pat folowed at pe ende
 And pe thred part of pe sternes bright
 4428 Er cristen men undirstanden right,
 Pe whilk he sal fra right trowthe draw,
 And do pam in erthe to hald his law.
 Pe men of pe worlde pat er covaytous
 4432 He sal turne thurgh gyftes precious,

The tail of the
dragon is the
fiend.

The stars of the
heavens are those
Christians led
into sin by Anti-
christ.

- For he sal gyf pam, pat turned wil be,
 Of gold and silver grete plenté.
 Alswa men of symple connyng
 4436 He sal turne thurgh miracles and prechyng.
 Gude men, pathaldes Goddes commandmentes,
 He sal turne thurgh manace and turmentes.
 Many pat semes gude and rightwyse
 4440 Sal trow in hym, and Crystes trouth despyse.
 First sal anticrist com in myldnes
 And prech ogayn pe right trouth pat es,
 And myracles sal thurgh hym be done;
 4444 Pan sal pe Iewes resayve hym sone
 And be turned til hym al haly.
 And pat tyme sal com Ennoc and Ely
 Ogayn anticrist to preche ful harde,
 4448 Als yhe may se and here afterwarde.
 Pan sal anticrist bygyn felly
 To pursue men thurgh tyrauntry,
 Gret parsecucion pan sal he wyrk
 4452 Agayn cristen men and haly kirk,
 Pan sal he destroye cristen lawe,
 And Gog and Magog til hym drawe,
 Pe whilk er halden, als men telles,
 4456 Pe werst folk pat in pe world duels.
 Som says pat pai er closed haly
 By-yhonde pe mountes of Caspy;
 Bot pai er noght swa closed about
 4460 Pat pai ne mught lightly com out,
 Yif a qwene ne war, pat haldes pam in,
 Thurgh stre[n]gthe, pat pai may noght out wyn,
 Pat es cald pe qwene of Amazons,
 4464 Under whas powere pat folk wons,
 Bot at pe last pai sal breke out
 And destroy many landes about.
 For pe Iewes has swylk a prophecy
 4468 And says pus omang pam commonly,
 Pat pis folk ogayne pe worldes ende
 Sal com out, and til Ierusalem wende

The Jews shall
 receive Anti-
 christ.

Enoch and Elijah
 shall come from
 heaven to preach
 against Anti-
 christ.

Concerning Gog
 and Magog,

who live beyond
 the Caspian sea,

and are ruled
 over by the queen
 of the Amazons.

With pair crist, pat wonders sal wirke,
 4472 And pan sal pai distroie haly kyrke.

Gog and Magog
 according to some
 'clerks' signify
 the host of
 Antichrist.

Some clerkes says, als pe glose telles,
 pat Gog and Magog es noght elles
 Bot pe host of onticrist [pat] sal come
 4476 Sodanly ogayn pe day of dome,
 And ogayne haly kyrk werray
 For to distroye it if pai may.

By Gog are
 meant those who
 shall secretly
 persecute the
 christians.

Magog denotes
 those who shall
 openly persecute
 the christians.

pe glose of pe buke says als wa
 4480 pat by Gog er understanden alle pa
 Thurgh whilk pe devel, our mast enemy,
 Sal cristen men pursue prively.
 By Magog may pas understanden be
 4484 Thurgh wham openly pursue sal he,
 Or pas er understanden par-by,
 pat in anticrist tyme first pryvely
 And aftirward openly, sal wyrk
 4488 Wykkedness ogayne haly kyrk.

Gog means se-
 cret, and Magog
 open.

Some say that
 Enoch and Elijah
 shall come upon
 earth,

Gog es als mykel at say, als covert,
 And Magog es noght elles bot als apert.
 pir twa prophetes, als says som,
 4492 Ennok and Hely byfor sal com,
 Bytwene pe tyme of pe commyng privé
 Of anticrist, when he sal born be,
 And pe tyme of his oppen commyng,
 4496 pat sal be thurgh open prechyng
 And thurgh open parsecucion,
 pat he sal do til diverse nacion.

and preach, and
 convert the Jews
 to Christianity.

Bytween pa tymes pa prophetes twa
 4500 On sere partes sal preche swa,
 pat thurgh pair prechyng pai sal drawe
 And convert pe Iewes til cristen lawe,
 For pus spekes pe prophete Malachy,
 4504 In a boke of pe prophecy:
*Convertent corda patrum
 in filios.*
 He says "pai sal turne thurgh Goddes myght
 4508 pe fadirs hertes intil pe sons right."

- Pat es, pai sal turne pe Iewery
 Until right cristendom halely.
 Pan sal Iewes pe sam lawe halde,
 4512 Pat pai haf, pat er cristen men calde
 And als cristen men dus swa sal pai do,
 Als pe glose says pat acordes par-to:
Percipient fidem quam
 4516 *ipsi habuerunt.*
 "Pe Iewes sal tak pan with hert glade
 Pe trouth pat cristen men byfor hadde."
 Wharfor pe Iewes and cristen men,
 4520 Als pa twa prophetes sal pam ken,
 Sal pan thurgh even entencion
 Assent in Crist als a religion.
 Pai sal preche als pe appocalips says,
 4524 A thousand and twa hundreth days
 And sexti, als men sal se and here.
 And als pe glose says; pat es, thre yhere,
 Als Crist him-self did pat voched safe
 4528 To preche pe sam law pat we hafe.
 Pai sal be als pe appocalips spekes,
 In harde hayres clende¹ and in sekkes;
 Pat es pai sal pan penance preche
 4532 And thurgh ensauple of penance teche,
 Bot als tite als anticrist sal knawe
 Pat pai turne Iewes til cristen lawe
 Thurgh ensauple pat pai shew, and sarmon²,
 4536 Pan sal he shew grete parsecucion
 And grevusly pam tourment,
 Pat til his law wille noght assent,
 And do pam to hard dede at pe last,
 4540 Yf pai in pe trouthe be stedfast.
 Anticrist sal be pan ful wrathe,
 He sal do tak pa prophetes bathe
 And in Ierusalem, thurgh pe devels rede,
 4544 Hastyly do pam bathe to dede.

Enoch and Elijah
shall preach for
1260 days.

They shall be
clothed in sack-
cloth.

Antichrist shall
put Enoch and
Elijah to death.

¹ Cled (MS. Harl. 4196).

² Thurgh pair ensauple and pair sermone (MS. Harl. 6923).

Pan sal pair bodys, als pe buke says,
 In pe stretes ligg stille thre days
 And an half, oboven erthe namly,
 4548 For na man sal pam dur biry,
 For drede pat pai sal haf pan
 Of anticrist, pat wikked man.
 Pair enemys when pai er slayn
 4552 Of pair dede pai sal be fayn.

Enoch and Elijah
 after lying three
 days upon the
 earth shall rise
 again.

When pai haf liggen dede on pis wyse
 Thre days and an half, pai sal ryse,
 And pan pair enmys a voce sal here
 4556 Until pam spek, on pis manere:
 'Ely and Ennok steyes up bathe,
 For yhe er passed al maner of wathe.'
 And als tyte, when pai haf herd pis steven,
 4560 In a cloude pai sal stey up til heven,
 Pat alle pe pople pan sal se.
 A grete wondre tyl pam pat sal be.

After their death,
 Antichrist shall
 reign 15 days,
 but his reign of
 terror shall last
 altogether three
 and a half years.

Aftir pair dede, als pe buke says,
 4564 Anticrist sal regne, yhit fifteen days,
 Pan sal he turne alle til hym haly
 Pat war turned til Ennok and Hely;
 And alle, pat til hym wille nocht trow pan,
 4568 Sal pan be don til pe dede, ilk man.
 Anticrist, in his grete tyranny,
 Sal regne thre yhere and an half fully;
 Pan sal God abrege his days,
 4572 Als Mathew in pe Godspel says:
Nisi breuiati finissent dies, non
erit salva omnis caro.
 "Bot his days war abreged," says he,
 4576 "Fone men fra pan sal save be."
 Bot his tyme God abrege sal pan.
 Til pis, says Saynt Gregore pe haly ma
Quia nos infirmos aspicit deus, dies
 4580 *malos quos singulariter intulit, misericorditer breuiabit.*
 He says "for-pi, pat God sese right
 Pat we er freyle and feble of myght,

- Þe days þat er ille and hevy,
 4584 Þat er putted til sere men singularly,¹
 Yhit, at þe last, abrege sal he,
 Thurgh his gudeness and his pyté."
 Anticrist sal be with-uten pere,
 4588 And he sal lyf twa and thretty yhere
 And an half, als som clerkes says þai se;
 Of swa many yhere his eld sal be
 Fra þe tyme of his first bygynnyng,
 4592 Until þe tyme of his last endyng.
 For sum says he sal lyf als many yhere
 Als Crist lifed, in manskynd here,
 And when he has þus lang lyfed,
 4596 Þan sal na ma thurgh him by² greved.
 He sal þan son fele Goddes vengeance
 And with-uten any repentance,
 He sal be slayn, ful sodanly,
 4600 Thurgh þe myght of God almyghty,
 Opon þe mounte of Olyvett,
 In þe stede whar Crist his fete sett,
 When he stey up til heven bright,
 4604 And swa sal he ende thurgh Goddes might.
 Som clerkes yhit says alswa,
 Þat Saynt Michael sal hym sla,
 Thurgh Goddes byddyng in þe same stede,
 4608 In þe whilk he sal be funden dede.
 And þe boke says, alswa, þat he,
 Thurgh þe gast of Goddes mouthe slayn sal be.
 Bot how swa it be þis es certayn,
 4612 Thurgh Goddes myght þar sal he be slayn.
 Anticrist mynisters, when he es dede,
 Sal mak ioy þan in ilka stede,
 And haf þair delices nyght and day,
 4616 And wedden wyfes, and þus say:
 'Alle-if our prince be dede þus
 We haf pees and welthe plenteuus,'
 And right als þai sal say þus alle
 4620 Sodanly ded þai sal doun falle,

Antichrist shall
live for 32½ years,

he shall be slain
upon the mount
of Olivet,

and after his
death his follow-
ers shall make
great rejoicings,

but they shall be
slain suddenly.

¹ singular (MS. Harl. 4196).

² be?

Five and forty
days shall be
given for re-
pentance.

The power of the
devil shall cease.

The time of the
doom has not
been revealed to
any.

- Thurgh þe myght of God almyghty,
 þus sal þai enden sodanly.
 Bot yhit when þai alle er þus fordone,
 4624 þe grete dome sal noght be aftir alsone.
 For þe glose of Danyel þus says:
 "God sal graunt fyve and fourty days
 Til alle þas pat desayved sal be,
 4628 Thurgh anticrist and his meyné,"
 þat þai may amende þam of þair syn,
 And do penance, ar þe dome bygyn."
 þe Iewes sal þan al turned be
 4632 Til pat right trouthe, þe whilk haf we
 þan sal God fulfille in þe last days,
 þis worde pat he in þe godspel says,
Et fiet unum ovile
 4636 *et unus pastor.*
 He sais "alle folkes to fald sal falle,
 And a hirde sal be to kepe þam alle."
 þat folk Iewes and cristen men sal be talde
 4640 Under a trouthe in haly kirkes falde;
 Fra þat tyme forthe sal hali kirke be
 In pees and rest with-uten adversité.
 For þan sal faile alle power of þe fende,
 4644 Fra þat tyme unto þe worldes ende,
 Swa þat he sal nother tempte ne gryefe
 Haly kirk, ne man þat þan sal lyefe.
 Bot how mikel space sal be fra þan
 4648 Til þe day of dome, wate na man;
 For of al þe prophetes, pat men may neven,
 And alle þe halghes, and angels in heven,
 Mught never nane witt þat privité,
 4652 What tyme þe day of dome sal be;
 For God wille þat nane it byfor wytte,
 Bot him-self þat has ordaynt itte;
 þarfor Crist til his disciples sayde þus,
 4656 Als þe boke of apostels werkes shewes us:
Non est vestrum nosse tempora vel momenta
que pater possuit in sua potestate.

“It falles noght yhow knaw þe time privé
4660 Þat þe fadir has sette in his awen pousté,”

Þarfor na man suld aske, ne say

How mykel we hafe til domes day ;

Ne we suld noght yherne it to lere, 4664

Ne witte wether it be ferre or nere.

Bot we suld mak us redy alle,

Als þe day of dome to morn suld falle,

And thynk ay on þat drede-ful dome, 4668

Als þe haly man dyd, Saynt Ierome.

Þat ay þar-onthoght, bathe nyght and days,

And þarfor þus in a boke he says :

Sine comedam, sine bibam, sine aliquid 4672

aliud faciam, semper michi videtur illa

tuba resonare in auribus meis, ‘sur-

gite mortui, venite ad iudicium.’

He says “whether I ette or I drynk,

4676 Or oght elles do, ay me thynk

Þat þe beme þat blaw sal on domsday,

Sounes in myn eres, þat þus says ay :

‘Ryse yhe þat er dede, and come

4680 Un-to þe grete dredful dome’.”

Now haf yhe herd of þe bygynnyng

Of anticrist, and of his lif and his endyng,

Þat men may a werray¹ taken calle,

4684 Þat agayne þe day of dome sal falle.

Many ma takens yhit men sal se,

Byfor ar þat dreful day sal be,

Bathe in erthe and yhit in heven,

4688 Als we here Crist in þe gospelle neven,

Whare he spekes of takens sere

Þat sal falle, And says on þis manere :

Erunt signa in sole, et luna, et stellis; 4692

et in terris pressura gencium pre confusi-

ione sonitus maris et fluctuum, arescen-

tibus hominibus pre timore et expectatione, que

supervenient universo orbi. Nam virtutes

We should not seek to discover this secret, but strive to be always ready for the doom.

and the might of heaven shall be altered.

The words of St. Jerome.

Tokens of the day of doom shall be seen upon earth and in heaven.

¹ verray.

4696 *celorum movebuntur, Et tunc videbunt*

filium hominis venientem in nubibus,

cum potestate magna et maiestate &c.

Pir er pe wordes of pe gospelle,

4700 Pat Crist til his disciples gun telle.

He says pus als he ordaynd be done:

Signs shall be in
the sun and
moon,

“Takens sal be in pe son and in pe mone,

And in pe sternes pat in heven men may ken,

4704 And in erthe sal be grete thrang of men,

For pe mengyng of pe noys of pe se

Of pe flodes, pat pan sal be;

And men sal wax dry in pat dyn

4708 For drede and for lang bydyng par-in,

Pat til al pe world sal com” says he,

and the mights
of heaven shall
be stirred.

For pe myghtes of heven sal pan styrd be,

And pai sal se pe son of man

The words of
St. Jerome.

4712 Comand doun in cloudes pan,

With his grete myght and magesté,”

And pat tyme sal pe grete dome be.

Pir takens er tald aftir pe lettre here,

4716 Bot pe exposicion may be on othir manere.

Alswa God, pat alle thynges knawes wele,

He says pus thurgh pe prophete Ioele:

Et dabo prodigia in celo sursum, et signa

4720 *in terra deorsum, sanguinem et ignem et*

vaporem fumi; sol convertetur in tenebras et lu-

na in sanguinem, antequam veniat dies domini

magnus et manifestus.

The words of the
prophet Joel as
to doomsday.

4724 He says “I sal gyfe wonders sere

Up in heven, als men sal here;

And takens doun in erthe ere-on to luke,

Pat es blode and fire and brethe of smoke;

4728 Pe son sal be turned in-til mirknes,

And pe mone in-til blode, and be lyghtles,

Byfor or pe day of our lord sal falle,

Pat sal be grete and openly shewed til alle.

4732 Pat grete day is pe grete day of dome,

Agayn whilk alle pir takens sal come;

þan may men by swilk takens wytte
 þat it es þe mast day þat ever was yhitte,
 4736 And þe straytest and þe mast harde,
 Als men may se and here aftirwarde.

Yhit spekes þe haly man Saynt Ierome
 Of fiften takens þat sal come

The XV tokens
 of the Doom,

4740 Byfor Cristes commyng, als he says,
 þe whilk sal falle in XV days;

Bot whether any other days sal falle
 Bytween þa days, or þai sal alle

*4744 Continuely falle, day aftir day,

Saynt Ierom says, he can noght say;

are rehearsed by
 St. Jerome,

And yhit for certayn approves noght he
 þat þa fiften days of takens sal be,

4748 Bot he reherces þa takens fiftene

Als he þam fand, and writen had sene

In som bokes of þe Ebriens,

þat þa XV days contens.

4752 Bot Saynt Ierome shewes noght ne telles,

þat he þam fand writen ourwhar elles,

as he found them
 in the books of
 the Hebrews.

Bot in þe Hebriens bokes he þam fand

And reherces þam, als he saw þam stande,

4756 Ilka day aftir other even,

Als yhe may here me now neven.

þe first day of þas fiften days,

þe se sal ryse, als þe bukes says,

I. The rising of
 the sea.

4760 Abowen þe heght of ilka mountayne,

Fully fourty cubyttes certayne,

And in his stede even upstande,

Als an heghe hille dus on þe lande.

4764 þe secunde day, þe se sal be swa law

þat unnethes men sal it knaw.

II. The sinking
 of the sea.

þe thred day, þe se sal seme playn

And stand even in his cours agay[n],

III. The sea be-
 comes even and
 returns to its
 former course.

4768 Als it stode first at þe bygynnyng,

With-uten mare rysyng or fallyng.

þe fierth day, sal swilk a wonder be,

þe mast wondreful fisshes of þe se

IV. The fishes of
 the sea make a
 dreadful noise.

- 4772 Sal com to-gyder and mak swilk romyng¹
 Pat it sal be hydus til mans heryng.
 Bot what pat romiying¹ sal signify,
 Na man may whit, bot God almyghty.
- V. The sea shall burn. 4776 Pe fift day, pe se sal brynne
 And alle watters als pai sal rynne;
 And pat sal last fra pe son rysyng
 Til pe tyme of pe son doun gangyng.
- VI. A bloody dew shall fall upon grass and trees. 4780 Pe sext day, sal spryng a blody dewe
 On grisse and tres, als it sal shewe.
- VII. Buildings shall fall down. Pe sevend day byggyns doun sal falle
 And grete castels, and tours with-alle.
- VIII. Rocks and stones shall 'hurtle' together. 4784 Pe eght day, hard roches and stanes
 Sal strik togyder, alle attanes.
 An ilkan of pam sal other doun cast,
 And ilkan agayn other hortel fast,
- 4788 Swa pat ilka stan, on divers wyse,
 Sal sonder other in thre partyse.
- IX Earthquakes. Pe neghend day, gret erthedyn sal be,
 Generaly in ilka contré;
- 4792 And swa gret erthdyn als sal be pan
 Was never hard, sythen pe world bygan.
- X. The earth shall be turned into one great plain. Pe tend day par-aftir to neven,
 Pe erthe sal be made playn and even,
- 4796 For hilles and valeis sal turned be
 In-til playn, and made even to se.
- Pe ellevend day men sal com out
 Of caves, and holes and wend about,
- XI. Men shall come forth from caves and holes, and roam about as if mad. 4800 Als wode men, pat na witt can;
 And nane sal spek til other pan.
- Pe twelfte day aftir, pe sternes alle
 And pe signes fra pe heven sal falle.
- XII. The stars shall fall from heaven.
- XIII. The dead shall rise. 4804 Pe thredend day sal dede men banes
 Be sett to-gyder, and ryse al attanes,
 And aboven on pair graves stand;
 Pis sal byfalle in ilka land.

¹ roryng (MS. Lands. 348).

- 4808 Þe fourtend day, al þat lyves þan
 Sal dighe, childe, man and woman;
 For þai shalle with þam rys ogayn
 Þat byfor war dede, outhur til ioi or payn.
- 4812 Þe fiftend day, þos sal betyde,
 Alle þe world sal bryn on ilk syde,
 And þe erthe whar we now duelle,
 Until þe utter end of alle helle.
- 4816 Þus tels Ierom þer takens fiftene,
 Als he in þe bokes of Ebriens had sene.
 Bot for alle þa takens þat men sal se,
 Yhit sal na man certayn be
- 4820 What tyme Crist sal come til þe dome,
 Swa sodanly he sal doun come;
 For als byfel in Noe and Loth days,
 Swa sal he com, for Luke in þe godspels says:
- 4824 *Et sicut factum est in diebus Noe, ita
 erit adventus filii hominis: edebant
 et bibebant, uxores ducebant et
 dabantur ad nupcias, usque ad diem,*
- 4828 *qua intravit Noe in archam; et
 venit diluvium et perdidit omnes: Si-
 militer factum est in diebus Loth, ede-
 bant et bibebant, emebant et vendebant,*
- 4832 *plantabant et edificabant,
 qua die autem exiit Loth a Sodomis, et subito
 pluit ignem et sulphur de celo, et perdidit
 omnes; secundum autem hoc erit*
- 4836 *qua die filius hominis revelabitur.*
 Þir er þe wordes of þe godspelle,
 Þat es on Inglissche þus to telle:
 "Als was done in þe days of Noé,
- 4840 Right swa mans son sal com" says he,
 "Men ete and drank þan and war glade,
 And wedded wyfes, and bridalles made
 Until þe day, namly, þat Noe
- 4844 Went in-to þe shippe þat made he,

XIV. The death
 of those still
 living.

XV. The burning
 of the world.

The time of the
 Doom will be as
 sudden, as was
 the flood.

The days of
 Noah.

The days of Lot.

A hideous fire
shall burn the
world and all
that it contains.

All the fire in,
under, and above
the earth shall
meet together.

This fire shall
burn in four
ways.

- And sodanly come pe flode pat tyde
And fordid alle pe world swa wyde.
Alswa in pe days of Loth byfelle,
4848 Men ete and drank, shortly to telle,
Ilkan with other, and salde and boght,
And planted, and bygged, and houses wroght,
And pat day, pat Loth yhed out of Sodome,
4852 Sodanly Goddes vengeance come;
It rayned fire fra heven and brunstane,
And tynt al pat pare was, and spard nane,
Right pus sal falle, als men sal se,
4856 Pe day man son sal shewed be.”
In pe ende of pe world, byfor pe dome,
An hydus fire sal sodanly come,
Pat alle pe world sal haly bryn,
4860 And nathyng spare pat es par-in,
For alle pe erthe sal bryn with-oute
And pe Elementes, and alle pe ayre aboute,
And alle pat God in pe world has wroght,
4864 Sal pan be brynned and wasted to noght.
Pis fire pat thurgh pe world sal ryse,
Sal com pan fra sere partyse;
For alle pe fire pat es in pe spere,
4868 And under erthe, and aboven erthe here,
Sal mete togyder attans pan,
And bryn alle pat lyves, best and man,
And alle pat growes in erthe and ayre,
4872 Tille alle be clensed, and made fayre
Of alle pe corrupcions pat men may se,
Pe whilk in pe ayre or in pe erthe may be;
Pis fire, als pe buk says als¹ lers,
4876 Sal brin and wirk on four maneres.
It sal wirk als pe fir of helle
To punyssche pe synful pat par sal duelle
It sal wirk als fire of purgatory
4880 To clense men of veniel syn fully.

¹ And leres (Harl. 4196).

It sal wirk als fire of herth here,
 Pat over alle sal bryn far and nere,
 To wast alle pat on erthe springes
 4884 Als gresse, and tres, and alle otherthynges,
 And alswa pe bodys of ilk man
 To brin haly in-to askes pan;
 It sal wirk als pe fire of pe spere,
 4888 To make pe elementes clene and clere
 And alle pe ayre bright of hew,
 And pe hevens, for to serve als new.
 Thurgh pis fire pat pus sal rayke about,
 4892 Pe face of pe erth sal brin with-out,
 And pe shappe of pe world sal for-done be
 Als it was first thurgh pe flode of Noe;
 And als pat flode passed cubites fiften
 4896 Over pe heyghest mount, pat ever was sen,
 Right swa pe fire als heyghe sal pas
 To fordo pe world als it pan was;
 And als God byfor his first commyng
 4900 Wald here fordo, with-uten lettyng,
 Alle pe world thurgh water anly
 Agayn pe fire of lychery,
 Right swa, byfor his last commyng,
 4904 He sal of pe world mak endyng,
 Thurgh fire pat sal swa brinnand be,
 Agayn pe dasednes¹ of charité.
 Pe wirkyng of pe fire swa brinnand
 4908 Sal contend² pir thre short tymes passand,
 Pat es bygynnyng, mydward, and ende,
 Als in pis bok es here contende.
 First pe fire, at pe bygynnyng,
 4912 Sal cum byfor Cristes commyng,
 Pat pe gude men sal pan clensen and fine,
 And pe wikked men hard punnys and pyne,
 Pat here luffed syn and thocht it swete,
 4916 And parfor says pus David pe prophete:
*Ignis ante ipsum precedet, et inflammabit
 incircuitu inimicos eius.*

The elements
shall become
clear.

The world shall
be purged by
fire.

Three periods of
this fire.

¹ coldnes (MS. Lands. 348).

² contene?

The fire shall
burn mens bones
to ashes.

When this fire
has destroyed
every thing, the
dead shall rise
to the Doom.

The fire shall
burn about the
Doomsman.

After the Doom,
the wicked with
this fire, and all
kinds of filth
shall be swept
into hell.

- “Pe fir byfor hym, on sere partys,
4920 Sal ga and about brine his enemys;”
Pat fire mens bodys to askes sal brin,
And pe world and alle pat es par-ine;
Pus sal pe fire first byfor come,
4924 Ar Crist com doun til pe dome.
And when pe fire has wasted, als I talde,
Pan sal al men ryse, bathe yhong and alde,
Out of pair graves with saul and body,
4928 And come til pe dome pan alle halely
And our Loverd Crist sal com doun pan,
And sit in dome, als domes man,
And deme pan, bathe gude and ille,
4932 Als yhe may aftir-ward here, if yhe wille;
And yhit pe fire alle pat tyde
Sal brin about hym, on ilka syde,
Als pe prophete David bers wytnes
4936 In pe Psauter, par pus writen es:
“*Ignis, in conspectu eius, exardescet,
et incircuitu eius tempestas valida.*”
“Pe fyre sal brin in his sight,” says he,
4940 And about hym grete tempest sal be.”
And als lang als pat dome sal last
Pe fire sal brin, on ilk syde fast;
And when pe dome es broght til ende,
4944 Pa pat sal be dampned sal wende,
With alle pe fire pat swa sal brin,
Til helle pytt, and duelle ay par-in.
Pan sal alle pe fire be sweped doune
4948 In-til helle, with alkyn corrupcioune,
And alle pe filth of pe world, neshe and hard,
Als in pis bok es writen aftirward.
Pus thurgh alle pe world pe fire sal brin,
4952 And clense it of al manere of syn,
And of alle corrupcions, bath hegh and, law
Pat men may now se, here, and knaw;
And when pe fire has wasted al erdly thyng,
4956 Pan sal pe hevens sees of movyng.

- Our Lord yhit pan, or he com down,
 For to sytte in dome in proper parsoun,
 Sal send byfor, als þe buke tels,
 4960 In four partys his angels,
 With þair bemes þat þai sal blaw,
 Þat alle þe world sal here and knaw;
 Alle men þai sal þan upcalle
 4964 And byd þam cum til þe dome alle.
 Alle men sal ryse þan þat ever had life,
 Man and woman, mayden and wyfe,
 Gude and ille, with fleshe and felle,
 4968 In body and saul, als clerkes can telle;
 And þat in als short whyle als hert may thynk,
 Or mans eghe may open or wynk,
 Fra þe tyme þat þai þe son sal here,
 4972 For þe apostel says on þis manere:
*"Omnes resurgent in momento, in
 ictu oculi, in novissima tuba."*
 He says "alle sal ryse in a tym movyng,
 4976 Als in þe space of an eghe twynklyng,
 When þai here þe dredeful blast
 Of þe beme, þat þan sal blaw last."
 Alle men sal þan tite up-ryse
 4980 In þe same stature and þe same bodyse,
 Þat þai had here in þair lifedays,
 And in non other, als þe buk says.
 Þan sal alle ryse in þe same eld þan,
 4984 Þat God had fully here als man,
 Namly, when he uprayse thurgh myght
 Fra dede, als says Saynt Austyn ryght;
 Þan was he of threty yhere elde and twa,
 4988 And of thre monethes par-with alswa;
 In þat elde alle sal ryse at þe last,
 When þai here þe grete bemes blast,
 With þair awen bodys alle hale
 4992 And with alle þair lymes, grete and smale.
 For alle-if þe bodys of ilk man
 Shulde alle be brynned til askes þan,

Christ, before he
 comes to judge
 the world, shall
 send his angels
 to sound aloud
 their trumpets;

and then all
 shall rise,

in the twinkling
 of an eye.

The age of all
 shall be thirty
 two years and
 three months.

Though the bodies of men be reduced to ashes and scattered about, yet shall they appear perfect in all their limbs.

And yhit pogh alle pe askes of pair bodys
 4996 War strew[d] and skaterd in sere partys,
 Thurgh ilka land and ilka cuntré,
 Pai sal pan togyder alle gader[d] be.
 And ilka body sal rise pan halely,

5000 With alle pe lymys, pat falles til pe body,
 And with alle pe hare of body and hede
 Swa pat na hare sal want in na stede;

For pare sal na hare be peryste,

5004 Als Saynt Luk says pe Evaungeli[s]tte:

*Capillus de capite,
 vestro non peribit.*

Not even shall a single hair be missing.

“Na hare sal perishe, ne faile”, says he,

5008 “Pat falles on pe heved for to be.”

And if any lymys be here unsemely,

Thurgh outragiousté of kynd namely,

God sal abate pat outrage, thurgh myght,

All defects of the limbs of the good shall be corrected.

5012 And make pa lymys semely to sight;

And if any lym wanted, pat shuld falle

Til pe body, or any war over smalle,

Thurgh pe default here of kynd God pan wille

5016 Alle pe defautes of pe lymys fulfille,

And pus sal he do namly, to al pa

pat sal be save and til blis ga.

For pair bodys sal be semely and bright

5020 With avenand lymes til alle mens sight.

Bot God sal amend on nane wise

Defautes of pe lymys of synful bodys,

For pair bodys sal alle unsemely be,

The bodies of the sinful shall be foul and ugly to look upon.

5024 And foul, and ugly¹, opon to se.

Alle pat er gude pan and rightwyse,

pat sal be save, sal first upryse,

And up in-to pe ayre be ravyste,

5028 Againe pe comyng of Ihesu Criste,

To kepe him when he doun sal come,

Als domesman for to sitte in dome.

pe mast parfite men sal Criste first kepe

5032 And alle cum with hym in his felawshepe,

¹ The MS. has ‘ungly’.

The wicked shall
be in great dread.

- 5072 Hesays "kynges of pelande and princes sere,
And cheftayns pat er under pam here,
And riche men of divers cuntré,
And strenthy men, and bond and fre,
5076 In caves pai wald pan hyde ilkan
And in craggess, and in roche of stan;
And sal say til montayns and roches pus,
'Fal upon us now and hyde us,
5080 Fra pe face of hym pat syttes in throne
And fra pe wrethe of pelamb', pustels Saynt Iohan.
Many maner of men sal haf dred pan,
To com byfor pat dreful domesman,
5084 Namely, synful men with-uten hope,
And yhit says pus pe haly man, Iope¹:
*Domine quando veneris iudicare terram,
ubi me abscondam a vultu ire tue, quia*
5088 *peccavi nimis [in vita mea]?*
"Loverd", he says, "when pou sal come
To deme pe erthe and sytte in dome,
Whar sal I fra pi wreth hyd me
5092 For-why I haf synd ogaynes pe
Ful gretely in my life here?"
And yhit says Iob on pis manere:
Quis michi hoc tribuat
5096 *ut in inferno protegas me,
et abscondas me donec
pertranseat furor tuus?*
"Loverd, wha may gyf to me", says he,
5100 "Pat pou in helle may hyd me
And cover me at pe dredful day,
Unto pi wrethe be passed oway,"
Pan es it na wondre, als I sayde are,
5104 If pe synful men haf drede and care,
Pat sal dampned be and peryst
For to cum in pe syght of Ihesu Crist,
Pat til pam swa wrethful sal seme pan,
5108 When Job pus says pe halyman.

The words of
Job.

The wrath of
Christ.

¹ Job (MS. Harl. 4196).

- Our Lord Crist, thurgh his grete myght, Christ shall come
as Doomsman,
with a multitude
of angels.
 Sal pan com doun fra heven bright,
 5112 Als domesman to sit in dome,
 And with him grete multitude sal come
 Of angels, and of archangels,
 And of al other halghes, als þe buk teles:
 5116 *Ecce Dominus veniet et*
omnes sancti eius cum eo.
 “Lo! our Lord sal com til þe dome
 And alle his halghes sal with him come.”
 5120 And sodanly he sal hym pan shewe,
 Als says þe godspeller Saynt Mathewe:
 “*Sicut fulgur exiit ab oriente,*
et paret in occidente, ita erit
 5124 *adventus filii hominis, subitus,*
choruschans, et terribilis.”
 “Als þe levenyng out gas in short tyde
 Fra þe est, and shewes it in þe west syde, He shall come as
the lightning;
 5128 Right swa þe commyng of man son sal be,
 Sodayne and bright and dreful to se.
 He sal com doun, nathyng sal him lett,
 Even onence¹ þe mount of Olyvet,
 5132 Whar he, in manhed, stey² up even
 Fra his disciples, til þe fader in heven;
 And in swilk fourme als he stey up pan,
 He sal com doun to deme ilk man,
 5136 Gude and ille, bathe yong and alde, And in the form
of man.
 Als þe angels til his disciples talde:
Hic Ihesus qui assumptus est a nobis
in celum, sic veniet et quemadmodum
 5140 *vidistis eum euntem*
in celum.
 þai sayd “Ihesu Crist pat here es uptane
 Fra yhow, til heven, with flessch and bane,
 5144 Swa sal he com at þe world ende,
 Als yhe saw hym up in-til heven wende;
 In pat fourme of man he sal cum pan,
 And sitte in dome als domesman.

¹ ageyns (MS. Y.).² stied (MS. Y.).

Christ shall judge
all men in the
vale of Jeho-
shaphat,

When Criste es common doun to deme,

5148 In fourme of man, als he sal seme,

In a place he sal his dome halde,

þat þe vale of Iosaphat es calde,

Whare alle men sal to-gyder mete,

5152 Als Crist says, thurgh Ioel þe prophete:

Congregabo omnes gentes, et

adducam eas in valle Iosaphat.

He says "alle men I sal to-gyder calle,

5156 And in vale of Iosaphat lede þam alle,"

And yhit mare to þat he says þus,

Als he thurgh þe prophete shewes us:

Consurgent et ascendent

5160 *omnes gentes in valle*

Iosephat, quia ibi sedebo

ut iudicem omnes gentes.

He says "al men sal ryse to þe dome,

5164 And in þe vale of Iosaphat come;"

"For þar," he says, "I sal sitte namly,

To deme alle men als þai er worthy."

þat vale, þe vale of þe erthe men calles,

which is in
the middle of
the earth.

5168 For imyd þe erthe, with-uten, it falles;

Iosaphat es þus mykel at say,

Als stede of dome, at þe last day.

Crist sal noght fully þan doun come

5172 On þe erthe for to sitte in dome,

Bot up in þe ayre he sal sitte,

On a whyte cloude, als says haly wrytte:

Ecce apparebit dominus super

5176 *nubem candidam!*

"Lo! our Lorde sal shew hym þan

On a whyte cloude, and sitte als domesman."

Even aboven þat vale namly,

5180 Whare al men sal se his body.

Bot þe skilles why he sal þare sitte

Men may fynde here þat wille þam witte;

For þe vale of Iosaphat es sette

5184 Bytwene þe mount of Olyvet

Christ shall sit
upon a white
cloud.

- And Ierusalem, on þe other syde,
 þat standes imyddes þe world so wyde;
 And þar es þe mount of calvery,
 5188 And þe sepulcre of Crist fast þarby.
 And in þat cuntré standes Bethleem,
 Noght ful ferre fra Ierusalem;
 þar-for Crist sal sytte þar þat day,
 5192 Onence þe myddes of erth þus for to say. Christ shall sit
opposite the
middle of the
earth, and say:
 "Lo! here als yhe may alle now se
 þe vale of Iosaphat under me "Here is the vale
of Jehosaphat
where my mother
Mary was buried;
and here is
Bethlehem where
I was born."
 Whare byred was my moder Mary
 5196 Of wham flesshe and blode for yhow tok I."
 He may say "lo! here, als yhe se now,
 Bethleem whare I was born for yhow,
 And in clotes lapped and layd was
 5200 In a cribbe, bytween an ox and an asse."
 He may say "lo here yhe may se stande "Here is Jerusa-
lem where I was
beaten &c."
 Ierusalem, þat es nere hande
 Whare I had for yhow many buffet,
 5204 And with sharp skourges sare was bette,
 And fra whethen þe crosse for yhow I bare,
 þat on my shulder was layd þare."
 He may say also "lo! here þarby,
 5208 Als yhe may se, þe mount of calvery "Here is Calvary
where I was cru-
cified."
 Whar I was hanged upon þe rode,
 Bytween twa thefes for yhour gode;
 Whare my payn for yhow was mast
 5212 And whare I swelt and yhelded þe gast."
 He may say yhit þus alswa;
 "Lo! here þe sepulcre a lytil þar-fra, "Here is the se-
pulchre where
my body was
laid."
 Whar I was layde for yhow als dede,
 5216 When I was beryd in þat stede."
 He may say alswa, als here es sett,
 "Lo! here þe mount of Olivett, "Here is mount
Olivet where an-
gels appeared
when I ascended
to heaven."
 Whar aungels appered in mens lykenes,
 5220 When I stey til [h]even þar blis ay es,
 And tald yhow how my commyng shuld be
 Tyl þe dome, als yhe may now se."

Another reason
why Christ is to
come down to
the vale of Jeho-
shaphat.

Christ shall ap-
pear very austere
to the wicked,
but very pleasing
to the righteous.

All judgment is
given to the Son
of God.

Now haf yhe herd pe skylles why,
5224 He sal sit oboven pat vale namly,
pat men pe vale of Iosaphat calles
pe whilk imyndes¹ pe world falles.
Alswa another skille may pis be
5228 Why he sal doun com in pat countré
For par was his first commyng doun,
Anly for mans salvacioun,
When he first flessch and blod tok
5232 Of pe mayden Mari, als says [pe] bok.
pus sal he com doun at sitte pare,
To deme al pe world, als I saide are,
Crist ful awsterne pan sal be
5236 Agayn synful me[n] pat him sal se;
And dredful and hydus, als says pe boke,
He sal be to pam, when pai on hym loke,
And ful delitable unto pe sight
5240 Of ryghtwyse men pat lyffed here ryght.
Bot alle pe parsons of pe Trinité
And pe godhed sal noght pan shewed be
To ille and gude, pat sal appere pan,
5244 Bot Crist allane in fourme of man,
Goddess son pat pan sal deme us
And parfor Saynt Johan says pus:
“*Omne iudicium dedit filio, ut honorifi-*
5248 *cent filium, sicut honorificant patrem.*”
“God has gyfen til his son,” says he,
“Alle pe dome pat gyven sal be,
pat men honour pe son ryght,
5252 Als pai honour pe fadir ful of myght.”
pe gude men sal se hym in manhed pan,
With pe godhed, als God and man,
pe whilk he sal noght fra pam hyde;
5256 For pai sal se hym pan glorifide,
And pat sal be a blisful syght,
Swa fair he sal seme til pam, and bright.

¹ in myddes (MS. Harl. 4196).

- pe ille men in manhed sal hym se.
 5260 Anly als he hinged on pe rode tre,
 Alle bla and bloody als he pan was,
 When he deyhed for mans trespas.
 pat sight til pam sal be payne and drede,
 5264 For pai sal noght se of his godhede;
 And for pe godhede es ful of blisse,
 parfor pe sight of it pai sal misse.
 Bot in his manhed anly, als I say,
 5268 He sal shew hym til pam pat day,
 For in fourme of man he sal pan seme
 And in his manhede he sal pam deme.
 He sal pan at his doun commyng,
 5272 pe taken of pe croys wyth hym bring,
 On whilk he boght us fra elle pyn¹;
 For he wald noght man saul tyn;
 pat taken of pe crose alle men sal se,
 5276 Bot ful dilitable it sal be
 Til rightwys men, and seme fule bright;
 And dredful til synful mans syght.
 pis taken of pe cros sal be shewed pan,
 5280 Als pe buk says, and be hyd fra na man:
Hoc signum crucis erit in celo, cum
dominus ad iudicandum venerit.
 "pis taken of pe cros in heven sal seme
 5284 When our loverd sal com to deme."
 pat es at say aboven in pe ayre,
 pat til gude men sal sem bright and fayre.
 pis taken, als I trowe, sal noght be
 5288 pe sam cros, ne pe sam tre,
 On whilk God was nayled fot and hande.
 Bot a taken of pat cros semande.
 Yhit som trowes, and swa may wel be,
 5292 pat pe taken of pe spere men sal pan se
 pat staynged² Crist until pe hert rote,
 And of penayles pathym thurgh hand and fote

The wicked shall
see Christ as he
appeared on the
cross.

Christ shall bring
with him the
token of the
cross.

The sign of the
cross shall ap-
pear in the
heavens.

¹ Hell pyne (MS. Harl. 4196).

² stanged (MS. Harl. 4196).

The wicked shall
see Christ as he
appeared on the
cross.

The wicked shall
see these signs
to their confu-
sion.

Christ shall bring
with him the
tokens of his
cross.

They shall see
the scars of our
Lord's wounds.

Til þe hard rode tre fast fested;
 5296 And of þe croun of thornes þat was thrested
 On his heved fast, þat þe blode out rane,
 When þe thornes hym prikked til þe harnpane
 And of þe scourges alswa þat brast his hyde¹,
 5300 þat þe blode ran doun, on ilk syde.
 Alle þer takens sal þan be shewed
 Byfor alle men, bathe lerd and lewed;
 Bot þe synful, þat dampned sal be,
 5304 To þair shenshepe þan sal þam se.
 Crist sal shew þan his woundes wyde,
 In heved, and fote and in his syde,
 þat fressche sal sem and alle bledand
 5308 Til þe synful, þat bifer hym sal stand.
 He sal shew, to þair confusioun,
 Alle þe signes of his passioun,
 And þe enchesoun and þe manere
 5312 Of his ded þat he tholed here,
 And alle þis sal he do þos openly,
 To reprove þe synful men þar-by
 And þat sal be þair shenschip þan,
 5316 For Saynt Austyn says þus, þe halyman:
Fortasse, in corpore suo, dominus cicatrices serva-
vit ut in iudico hostibus exprobaret,
ut convincens eos dicat: Ecce homo,
 5320 *quem crucifixistis; Ecce Deus et homo*
quem credere nolulistis: Videte vulnera
que infixistis; agnoscite latus
quod pupigistis propter vos
 5324 *apertum est et intrare nolulistis.*
 He says, "our Lord Goddes son almyghty
 Parantere has keped, in his body,
 þe erres² of his wondes sere,
 5328 þat he tholed for mans syn here,
 For to shew þam til his enmys,
 Whan he sal sytte in dome als iustys

¹ Also the skourges that his flesshe to-tere (MS. Addit 11305).

² þe sore of his woundes swipe clere (MS. Y.).

- To reprove þam at þe last day,
 5332 And to atteyn þam, and þos say;
 "Lo! here, þe man in flesshe and blode
 Þe whilk yhe hynged on þe rode;
 Lo! her God and man, þat man wrought,
 5336 In wham trow wald yhe noght;
 Byhalde þe wondes þat yhe styked,
 Sese here þe syd þat yhe priked,
 Þe whilk for yhow was open ay,
 5340 And yhe wald entre be¹ ne way."
 A how mikel shenshep sal be
 To þe synful þat alle pis sal here and se!
 Þe whilk til hym dos here na gude agayne,
 5344 Þat for þam tholed swa mykel payne;
 And yhit noght þas þat dus na gud anly,
 But other þat er swa ful of felony,
 Þat ay dos yvel ogayn gude,
 5348 And ofte dos Godes son on rode
 In þat, þat in þam es thurgh syn,
 Of whilk þai wille never here blyn.
 What may þai answer þan and say,
 5352 How may þai þam excuse þat day?
 In nathyng may þai be excused þan,
 Swa rightwys sal be þe domesman;
 For þat day, als þe buke wythenes,²
 5356 Sal noght be shewed but ryghtwysnes,
 Wyth gret reddour til synful namly,
 Þat sal be demed, als þa her worthy.
 Þai may defende þam be na ways
 5360 For Johan, wyth þe gilden mouth, þos says:
*Non erit tunc locus defensionis,
 ubi videbunt Christum exhibentem,
 testimonia insigniaque sue passionis.*
 5364 He sais "na sted of defens þar sal be
 War þai sal Crist þan openly se
 Gyfhand wytnes, and takens certayn,
 Of his passioun and of his payn.

Behold him
 whom ye hanged
 on the cross and
 whose side ye
 pierced.

So righteous
 shall be the judge,
 that none shall
 be able to excuse
 themselves.

¹ bi (MS. Harl. 4196). ² witnes (MS. Harl. 4196).

On doomsday,
angels and men,
all shall tremble
before the judge.

5368 Alle sal haf gret drede pat day,
Bath gude and ille, als we here clerks say.

Par sal be nouthur aungel na¹ man
pat pai ne sal tremble for drede pan;

5372 Alle-if pai wat pat pai sal be safe,
Yhit sal pai pat day dre² hafe
Noght for pam-self, for pai er giltles,
Bot for pe gret reddure of ryghtwisnes,

5376 And for pe gret austerité,
pat Crist sal shew pat day to se,
Agayn pe synful men namly,
pat sal be dampned, wyth-outen mercy.

5380 When rightwys men pat sal be saf,
And aungels swa mykel dred haf
What dred and dole aght synful haf pan?
Parfor pos says pe halyman:

5384 *Si columpne celi contremiscent et
pavent adventum Christi,
et angeli pacis amare flebunt,
peccatores autem quid facient!*

If the righteous
stand in awe of
Christ's coming,
what ought the
sinful to fear?

5388 He says "if pe pylers of heven bright,
pat er haly men pat has liffed right,
Sal dred Cristes commyng and manhede,
And pe aungels alswa sal pan haf drede,

5392 And yhit gret ful bitterly par-to,
What sal pe synful men pan do,
pat sal be dampned, als I sayd are?"
And says pe haly man pus mare:

5396 *Si iustus vix salvabitur, impius
et peccator ubi parebunt?*

"If pe rightwys man" yhit says he,
"Sal unnethes pan saved be,

5400 pe synful and pe wykked man
Whyderward sal pai wend pan?"
Ryghtwysmen, als pe buk telles,
Sal be saf pan and nan elles.

5404 Our Loverd in manhed sal pan sitt
Oboune³ pe synful, als says haly writ,

¹ ne,

² dred,

³ Oboven (MS. Harl. 4196).

- Austerne and wrahte¹ wyth a fel chere,
 Wyth pam to threp pat has lyfed ille here. The severity of
the judge.
- 5408 Helle bynethen pat es wyde and depe,
 Sal pan be open pam to kepe,
 Pe erthe pat pai sal on stand sal scake,
 Thurgh pair syn, and tremble and whake², The quaking of
the earth.
- 5412 Swa pat unnethes it sal pam bere,
 Swa mykel pair syn pe erth sal dere.
 Pe world about pam sal be brinnande, The burning of
the world.
 Pe devels on ilk syde pam sal stande,
- 5416 Gret sorow sal be omang pam par;
 Pe heven oboven sal strike pam sar,
 With thundirs dyntes and levenyngs togyder; Thunder and
lightning shall
strike the
wicked.
 Pai wald pan fle and wate never whider;
- 5420 Pai sal be umset swa on ilka side,
 Pat pai may nouthir fle ne pam hide.
 Many accusers par sal be pan,
 To accuse pam byfor pat domesman;
- 5424 For I fynd written, als yhe sal here,
 Fiften maneres of accusours sere, Fifteen accusers
shall appear
against the
wicked:
 Pat sal accuse in pat dredeful day
 Pe synful men, pat es to say,
- 5428 Conscience pat es called Ynwitt,
 And pair awen syns, and hali writt,
 Gods creatures pat we ken,
 Devels and aungels and haythen men, 1. Conscience,
2. Sin, 3. Holy
Writ, 4. Creation,
5. Devils, 6. An-
gels, 7. The
Heathen, 8. Mar-
tyrs, 9. Sons and
daughters,
10. The Poor,
11. Subjects,
12. Benefits re-
ceived,
13. Christ's pas-
sion, 14. God,
15. The Trinity.
- 5432 And martirs pat has feled tourments sere,
 And othir pat wranges has tholed here.
 Mens sons and doghters unchastyede,
 Pover men pat pair nede myght noght hyde,
- 5436 Suggettes, and benefices receyved here.
 Pe tourmentes of Cristes passioun sere;
 And God hym-self and alle pe trinité,
 Alle pere ogayne pe synful sal be.
- 5440 First sal pair awen conscience,
 Accuse pam pan in Cristes presence,

¹ wrathe (MS. Harl. 4196).² qwake (MS. Harl. 4196).

The severity of
the judge.

All things shall
be revealed.

Openly and noght in priveté;

For na thyng pan sal hidde be,

5444 Alle thyng sal be shewed par oppenly;

For Danyel says pus in his prophecy:

The quelling of
the earth.

"Sedit iudicium et libri aperti sunt."

"Pedome satt and pe bokes er oppen wyde";

5448 And pus sal be sene pat tyde.

The burning of
the world.

Pe bokes er conscience and noght elles,

Als pe glose par-on pus telles:

Consciencie omnibus revelabuntur.

I. Conscience.

5452 "Conscience", it says, "of ilka thyng

Sal be shewed til alle mens knawyng."

II. The sins of
the wicked shall
betray them.

Pair syns alswa, bathe mare and les,

Sal pam accuse, als pe boke bers wittnes.

5456 For pair syns sal ay witth pam last,

Als pai war bunden about pair nekes fast,

Pe whilk pam sal accuse pat day;

Agayn wham pai sal noght kun say;

5460 And als stolne thyng wreghes a thefe funden,

Fifteen accusers
shall appear
against the
wicked.

When it es about his neke fast bounden,

Right swa pair syns sal wreghe pam par,

Als pai bunden about pair nekes war,

Conscience,
sin, 3. Holy
Writ 4. Creation,
5. Devil, 6. An-
gels, 7. The
Heaven, 8. Mar-
tyrs, 9. Hosts and
daughters.

5464 And pan sal pair syns say pus;

Til ilka synful man "pou wrought us,

And we er pin with-ouden dout,

And pou has lang borne us about."

III. Holy writ.

5468 Alswa accuse sal haly writt,

12. Beasts 12-
coined
13. Christ's pas-
sion, 14. God,
15. The Trinity.

Namly pas men pat knawes it,

Or pe poyntes has herde pat falls par-to,

And wald noght aftir haly writt do.

IV. Creation.

5472 Yhit sal Godes creatures sere,

Accuse pam on diverse manere,

Als pe son and pe mone and pe sterns,

And pe elementes pa[t] us governs;

5476 And alle pe werld sal be pan redy,

To accuse pe synful men oppenly;

For alle creatoures hate pam sal,

When he es wrathe pat es maker of alle.

5480 Alswa devels sal accuse pam par
 Of alle pair syns, bathe les and mar.
 And of pa syns pat pai sal out-say,
 Til whilk pai egged pam, bathe nyght and day,

V. Devils shall
 accuse the
 wicked, just as
 one thief does
 another.

5484 And of pas pai sal pam par accuse,
 Als a thefe his felaghe of theft duse,
 Pat hym accuses of pe same thyng
 Pat he with hym did thurgh his eggyng;

VIII. The saint
 and Marys shall
 accuse the synful
 of cruelty.

5488 pe devels at pe dome sal be redy,
 Pat to tempte men here ay er bysy;
 And pai write alle syns, bathe les and mar,
 Of whylk pai may accuse pam par,

5492 And alle syns pai sal reherce pan,
 And par-for pus says Iob, pe halyman:
Scribis Domine contra me amaritudines,
id est, permittis scribi contra me peccata amara.

5496 "Loverd, pou suffers here", says he,
 "Be writen bitter syns ogaynes me."

Aungeles alswa, als we here clerkes say,
 Sal accuse pe synful men at pat day,
 5500 For God pat til pam pair sauls touke,
 For to kepe here als says pe buke,
 Sal aske of pam, at his comyng,
 Acount to yhelde of pair kepyng;

VI. Angels shall
 say that the
 wicked would
 not follow their
 counsels.

5504 Pan sal pe aungels answeere par-to,
 And say pus, "our rede pai wald noght do
 Bot agayne our wille foly pai wald use",
 Pus sal aungels pe synful accuse.

5508 Alswa haythen men, als says pe buke,
 Pat never baptem ne right trouthe tuke,
 Als Iewes and Sarzyns and Paens,
 Pat wate noght what Criestes law bymens,

VII. The heathen
 shall accuse the
 false christian.

5512 Sal pan accuse als men sal se,
 pe fals cristen pat dampned sal be,
 For pe haythen men at pat grete assys
 Sal pan be halden als men rightwys,

5516 To regard of pe fals cristen men
 Pat wald noght kepe pe comandmentes ten.

VIII. The Saints
and Martyrs shall
accuse the sinful
of cruelty.

They shall cry
to God for ven-
geance.

IX. Sons and
daughters shall
accuse their pa-
rents.

- Bot spendes pair fyve wittes in vayne,
 parfor pai sal have mykel mare payne,
 5520 In pe pitte of helle pat pam sal mar grieve
 pan pe haithen men of mysbylyefe.
 pe halghes alswa sal accuse alle pa,
 pat sal be dampned and to helle ga;
 5524 And namly martirs, Godes awen knyghtes,
 pai sal accuse pe synful wyghtes,
 Als pe tirauntes pat pam pyned and sloghe,
 And othir pat pam til tourmentes droghe,
 5528 Of wham vengeance til God pai cry,
 Als pe appocalips pus shewes par-by:
Usquequo Domine sanctus et verus, non vindicas
sanguinem nostrum de hiis qui habitant in terra.
 5532 pat es "haly Loverd, sothefast and gude,
 How lange sal be ar pow venge our blude
 Of our enemys pat in erthe duelles."
 On pis manere pe appocalips telles;
 5536 Sen pai to God ay vengance cry,
 Of pam pat of pair blude er gilty,
 Howe suld pai pan in pe tyme of wreke
 Be stille and noght ogayne pam speke?
 5540 Alswa alle pas pat has tholed here
 Fals[h]edes and wrangs on sere manere,
 Sal pat day accuse pam sone,
 pat pam has here gret wranges done.
 5544 Yhit sons and doghters pat unchastyd war
 Sal accuse pa[i]r fadirs and modirs par,
 For-pi pat pai war rekles and slawe
 To chasty pam and hald pam in awe,
 5548 And to teche pam gude thewes,
 And parfor pe wys man pus in buke shewes
De patre impio conquerentur filii, quoniam
propter ipsum sunt in opprobrium.
 5552 "pe sons sal pleyne pam pan", says he,
 "Of pe ille fader and agayn hym be,
 For thurgh defaute of hym er pai
 In grete reprove", pat es to say,

5556 In defaut of his disciplyne,
 Parchaunce, be dampned til helle pyne,
 And þe fader alswa be with þam spilte,
 For he es þe cause of pair gylte.

5560 Yhit þe pover sal þam ple[y]ne thurgh right,
 Of þe riche men in Godes syght,
 And accuse þam þan ful grevosly,
 For þai had of þam na mercy,

X. The Poor
 shall make com-
 plaints against
 the rich.

5564 For to helpe þam here in pair nede,
 Nouthir to clathe þam ne to fede,
 Bot lete silver and gold on þam rust,
 Þe whilk þai had in hurde uptrust;

5568 And þar-of til pure wald noght gyve,
 When þai sawe þam at meschyve,
 Þar-for þe ruste of pat moweld moné
 Agayne þam þan sal wittnes be.

5572 And wormes and moghes on þe same manere,
 Þat in pair clathes has bred here,
 Þe whilk þai had here over mesur,
 And of þam wald noght parte til þe pur,

5576 Sal pat day be in wittenés broght,
 For þe pure pat þai helped noght.

Alswa þa pat sugettes war til man,
 Sal accuse pair soveraynes þan,

XI. Subjects shall
 accuse their
 rulers.

5580 And¹ þam has greved thurgh maystré and myght
 And of other wald do þam na right.

Þe benefices pat God did þam here,
 Sal þam accuse on sere manere,

XII. The gifts
 that God has
 given man shall
 make accusation
 against the
 wicked.

5584 For agayne þam sal Crist allege sone,
 And shewe þam what he had þam done,
 And reherce his benefices, mare and les,
 To reprove þam of pair unkyndenes.

5588 Yhit þe tourmentes of Cristes passioun,
 Þat he tholed for mans salvacioun,
 Sal þam accuse at pat gret dome,
 For-why þus says Saynt Ierome:

XIII. Christ's
 sufferings shall
 bear witness
 against the
 sinful.

5592 *Crux contra te perorabit, Christus*
per vulnera sua, contra te allegabit,

¹ Þat?

*cicatrices contra te loquentur,
clavi de te conquerentur.*

The testimony
of the cross.

5596 He says "pe croyce on whilk he dieghed for man

Sal stratly pray ogayne pe pan,

And Crist, thurgh his wondes wide,

Ogayne pe sal allege pat tyde;

5600 pe erres of his wondes sal speke

Og[a]yne pe and of pe aske wreke;

pe nayles pat in his hend and fete stak,

On pe sal pleyne and gret playnt mak."

XIV. God and
XV. the Trinity
shall accuse the
unrighteous.

5604 At pe last, God hym-self, mast of myght,

And pe trinité sal accuse pam right,

For pai wrethed God in pair legge pousté,

And alle pe parsons of pe trinité,

5608 Bathe pe fadir and pe son and pe haly gast.

par-for pat accusyng sal be mast,

Bot pe secunde parson pan alle sale deme,

pates Crist Godes son, pat pan man sal seme.

5612 Alle pat sal com byfor Crist pat day,

Sal strayt acounte yhelde, ar pai passe away,

Of alle pair lif howe pai here lyved,

pan sal be sene what pai God gryeved

All accusations
shall be made
openly before
saints and an-
gels; wicked men
and devils.

5616 And byfor alle pe werld shewed sal be,

Oppenly and noght in privité;

And byfor halghes and aungels bright,

And byfor devels horribel til mans sight,

5620 And byfor alle wykked men alswa,

pat sal be dampned til endles wa.

For alle sal be pan pare, gude and ille,

To deme and be demed als rightwysnes wille;

5624 For Crist, pat rightwyse domesman,

Sal calle alle men byfor hym pan,

Als pe prophet David bers witnes,

In psauter whare pus writen es:

5628 *Advocavit celum desursum et terram,*

discernere populum suum.

He says "he sal bifor hym calle

pe heven fra aboven and pe erthe alle,

5632 For to deme right his folk pat day."

And pis vers es pus mykel at say,

He sal calle pan heven byfor hym tit,

pat es to say, haly men and parfit,

Heaven and
earth shall come
before the judge.

5636 pat with hym in dome pan sal sitt,

And wyth hym deme, als says haly writt;

Bot pe erthe es noght elles to telle,

Bot wykked men and devels of helle,

5640 pe whilk he sal calle at his wille,

For to chede¹ out pe gude fra pe ille.

pan sal ilka man parof pair lyfyng

Be sette until and² hard rekkenyng,

Each man will
be called to a
hard reckoning.

5644 For men sal pan strayte acount yhelde

Of alle pair tyme of yhouthe and elde;

Noght anly of ane or twa yhere,

Bot alle pe tyme pat pai lyfed here,

5648 And specyaly of ilka moment,

Of alle pe tyme pat God pam lent.

A moment of tyme es nan othir thyng,

Bot a short space als of a eghe twynklyng.

5652 Na moment sal be unrekend pan,

Als Saynt Bernard says, pe halyman:

Sicut non peribit capillus de capite,

ita non erit momentum de toto

5656 *tempore de quo sane*

non conqueratur.

He says "als nan hare of alle pe hed

Sal perisse pat tyme in na sted,

Account must be
given of every
moment of our
life.

5660 Right swa sal be na moment,

Of alle pe tyme pat God had³ sent,

Of whilk sal be made na pleynyng."

In pe tyme of pat last rekkenyng,

5664 Alswa pai sal yhelde acount certayne,

Of ilk idel worde, spoken in vayne,

pat es to say, pat war fruytles,

Als haly writt bers wittnes:

¹ chese (MS. Harl. 4196).

² ane (MS. Harl. 4196).

³ has (MS. Harl. 4196).

5668 *De omni verbo ociosi in die iudicii
reddenda est ratio.*

Every idle word
and thought will
be judged.

þe buke says shortly on þis manere:

“Of ilkan idel word and vayne here,

5672 Reson sal be yholden right

At þe day of dome, in Goddes sight;”

And noght anely of idel wordes sayd,

Bot of ilk idel thocht þat God noght payd,

5676 For excuse þam may þai noght

Nouther of idel worde ne of thocht,

þat þai spak or thocht aftir þai had witt,

Of whilk þai war never here qwitt;

5680 Wharfor our Loverd God alle-mygthy,

Spekes þus thurgh þe prophet Ysay:

*Ego cogitationes eorum venio ut congregem
cum gentibus ad iudicandum sicut iudico gentes.*

The words of
Isaiah.

5684 He says “I com to gadir with men

þe thoghtes of þam þat I ken,

For to deme þam alle, mar and les,

Als I sal men deme, thurgh rightwysnes.”

5688 Many aght be dredand þar-for,

And yhit sais þus Saynt Gregor:

*Ergo sic Deus vias cuiuscunque considerat
ut nec minutissime cogitationes, que*

5692 *apud vos usu valuerunt, in iudicio
indiscusse remaneant.*

St. Bernard on
the doom.

He says “God”, þat alle wysdom kan,

“Swa byhaldes þe wayes of ilk man

5696 þat þe lest thoghtes þat thurgh use hadyhe

In þe dome sal noght undiscussed be.”

And noght anely of idel word and thocht,

Bot of alle idel werk þai ever men wrought;

5700 þai sal alswa yhit acount yhelde

Noght anly of gret dedes of elde,

Bot of smale dedes of pair yhouthe,

Fra þe tyme þat þai any witt couthe,

5704 þat þai had wrought, bathe nyghtes and days,

And þarfor Salamon þus says:

*Letare iuvenis in adolescencia tua, et in
bono sit cor tuum in diebus iuventutis tue,
5708 et ambula in viis cordis tui et in tuitu
oculorum tuorum; Et scito quod pro
omnibus hiis te adducet
dominus in iudicium.*

5712 He says "pou yhung man be glad and blithe, The words of
Solomon.

In pi yhouthede pat passes swithe,
And pat pi hert in gude be stedfast,
Whilles pe days of pi youthe sal last
5716 And in pe ways of pe herht ga
And in pe syght of pin eghen twa;
And wytt pou for alle pis of yhouthede,
Our Loverd sal pe into pe dome lede;"

5720 Whar resons sal be yholden sere;
And parfor says Iob on pis manere:
Et consumere ne vis peccatis adolescencie mee.

"Loverd wil pou waste me to noght
5724 Thurgh pe syns pat I haf wroght,"
Alswa men sal pan yhelde acount sone,
Noght anly of pat pat pai wrang had done
Witandly thurgh pair knawying,

5728 Bot alswa of pat pat pai did thurgh erryng, Sin committed
through igno-
rance will be
judged.
Of whilk pai sal noght be excused pan,
Als in buk pus says pe wyse man:
Pro omni errato, sine bonum sine malum

5732 *sit, adducetur homo in iudicio.*

He says "for ilka thyng pat erred es
Be it gude or ille, mar or les,
Man, at pe last day, sal be ledde
5736 To pe dome pat es mast dredde;"

And parfor David, als pe psauter shewes us,
Was ful dredand, pat says pus:
Et ignorancias meas me memineris.

5740 "Loverd" he says, "ne mene pou noght
Of my freyle unknowynges of thocht."
Yhit sal pai yhelde acunt withdrede,
Noght anly of ilk apert ille dede,

Many good deeds
will appear as
sinful.

5744 Bot alswa of ilkan ille dede privé,
Pat semed by syght pat gude suld be;
For some dede pat ille es, sems gud here,
For Saynt Gregor says on pis manere:

5748 *Interdum sordet in oculis iudicis quod
fulget in oculis auditoris.*

To show of
the words of
Solomon.

He says "some tyme es foule in pe domes man sight
Pat in eghe of pe herer shynes bright."

5752 Bot at pe dome sal pat discused be,
Als in pe psalme men may written se:
Cum accipero tempus.
Ego iusticias iudicabo.

The doom shall
be given through
righteousnes.

5756 God says pis wordes thurgh pe prophet David
And many othir pat accordes par-with,
He says "when I haf tyme receyved right
I sal deme rightwysnes, thurgh myght."

5760 Alswa yhit men byhoves nedly pan,
Yhelde acount byfor pe domes man,
Noght anely of werkes pat pai had wrought,
Bot alswa of dedes pat pai did noght,
5764 And of werkes of mercy and of almus
Pat painoght did, for pe godspelle shewes pus:

Of works not
done.

*Esurivi et non dedistis michi manducare,
sitivi et non dedidistis michi bibere.*

5768 Pis es, als yhe sal aftirward here,
How God sal say on pis manere:
"I hungerd, and yhe me noght fedde,
I thrested, and yhe me na drynk bedde."

5772 For pis pai sal be aresoned straytly,
And for other werkes noght done of mercy.
And noght anely for pa werkes noght don,
Bot for pe gude pat par-of myght haf commen son.

Men shall give
account of the
souls entrusted
to them.

5776 Men byhoves alswa acount yhelde
Of pair saules, pat pam byhoved welde,
And haf in kepyng whille pai myght lif,
Of whilk pai sal pan answer gyf.

5780 Now if a kyng of a riche kyngryke
Pat had a doghter, pat war hym like

- Of bewté and of face and body,
 Þe whilk he luved specialy
- 5784 And eghtild to mak hir qwene of worshepe, The king and
his 'reeve'.
 And bytaght hir til his ryfe to kepe,
 If he þar aftir keped hir mys,
 Me thynk it war na dout of þis
- 5788 Þat ne þe kyng wald haf rekkenyng,
 And acount and answer of þat kepyng.
 For it semes þat þe kyng had grete encheson
 To sette hym for þat kepyng to reson,
- 5792 And þe mare rekkesly¹ þat he hir yhemed
 Þe mare grevosly hym aght be demed.
 What suld þe kyng of heven do þan,
 Of a man or of a woman,
- 5796 Til wham he has bytaght to kepe here, The soul is
God's daughter.
 His doghtir þat es hym leve and dere,
 Þat es man saul his awen liknes,
 Whilles it fra dedly syn keped es,
- 5800 Þe whilk he eghteld to coroun qwene
 In heven þar ioy sal ay be sene?
 Whaswa es rekles and kepes it ille,
 He sal be aresoned, and þat es skille,
- 5804 Of þe kepyng of it þat he tuke;
 Þarfor þe wyse man says þus in his buke:
Custodi solícite
animam tuam.
- 5808 Þat es on Ynglis in þis manere,
 He says "kepe pi saul bysily here".
 Bot he es sely þat may sikerly say
 In þe tyme of þe dede at his last day
- 5812 'I yhelde my saul in þis dede stour
 Til þe Loverd þat es my saveour.'
 Men sal yhit yhelde acount stray[t]ly Men shall answer
for the custody
of the body.
 Noght of pair saules with-in anely
- 5816 Bot alswa of pair bodys with-oute
 Þat pai had to kepe, and bare aboute
 Of whilk pai sal yhelde rekkenyng,
 Sen pai had par-of þe kepyng.

A man's body is
as a castle.

5820 Ilka mans body may be cald,
Als a castelle here for to hald,
Pat til man es gyfen of God to kepe
For his profit and Goddes worshepe.

5824 Pe enemys ofte assales it hard
And parfor says Saynt Bernard:
*Bonum castrum custodit
qui corpus suum custodit.*

5828 "A gude castelle" he says, "kepes he
"Pat his body kepes in honesté."
Man sal yhelde acount alswa,
At pe dome, ar pai pepen ga,

5832 Pat stratly of pam sal be tane;
Noght anely of pe saules by pam ane,
Ne anely of pair bodys par-by,
Bot of bathe togidir ioyntly,

Soul and body
conjointly must
be accounted for.

5836 Pat es to say, ilkan sal pan
Yhelde acount of alle hale a man,
For a man properly may noght be cald,
Bot-if pe body and saul togidir hald

5840 Pe saule be itself man es nane,
Ne pe body with-out saule by it ane.
Bot man may be called on twyn manere,
Whilles pai bathe er knyht togyder here.

Inner and outer
man.

5844 For pes clerkes pat gret clergy can
Calles man bathe Inner man and utter man.
Inner man onence pe saule anely
And utter man onence pe body.

5848 Bot pe body and saule bytwene pam twa,
Makes bot a man and na ma,
Parfor men sal yhelde acount ioyntly
Of bathe togyder, pe saule and pe body;

5852 And forpi pat God, aftir his stature,
Made man mast digne and noble creature
Parfor if man be til God frawarde
And unkynde and of hym tak na rewarde,

5856 Pat ilk dignité of man namely,
Sal, at pe dome, yhelde hym gylty.

- Yhit sal men yhelde acount [noght] anely
 Of pair self, bot of other many,
 5860 þat es to say, of ilka neghebur,
 þat men fals to help and to socur. Men must give
 an account of
 their neighbours,
 For God til ilk man commandes right
 To helpe his neghebur after his myght.
- 5864 And þas, þat may helpe and wille noght,
 Sal þan til ful strayt acount be broght.
 Alswa fadirs and modirs, at þat day, Fathers and Mo-
 thers of their
 children,
 5868 Of sons and doghtirs þat þai forthe broght,
 þe whilk þai here chastied noght.
 And loverds alswa of pair meigné Lords of their
 households,
 þe whilk þai lete uniustified be
- 5872 And maysters of pair disciples alswa, Masters of their
 disciples,
 þat þai lete be unthewed, and untaght ga,
 And chastid þam noght, ne þam wald lere,
 Forþi says Salamon on þis manere:
- 5876 *Virga discipline fugabit stulticiam*
in corde pueri colligatam.
 “þe wande”, he says, “of disciplyne smert,
 Sal chace foly out of þe childes hert.”
- 5880 þarfor maysters som tyme uses þe wand
 þat has childer to lere undir pair hand.
 Prelats of ordir and of dignyté Priests of their
 subjects,
 Sal acount yhelde in sere degré
- 5884 Of pair suggets undir pair powere,
 How þai þam reweld in þis lyf here,
 And answer of þam þat lyfed noght wele,
 For þus says þe prophet Ezechiele:
- 5888 *Ecce! ego requiram gregem*
meam de manu pastoris.
 God says þus thurgh þe prophete:
 “Lo! I sal aske my flok of shepe
- 5892 Of þe hird þat had þam undir his hand;”
 Of þis word aght prelates be dredand.
 Men sal alswa yhelde rekkenynges sere Men of gifts re-
 ceived.
 Of al gudes þat God has gefen þam here,

Gifts of nature, 5896 Als of gudes of kynde and gudes of graces,
 grace and for- And gudes of hap pat men purchases.
 tune.

I. Gifts of nature.

Pe gudes of kynd er bodily strenthe, 5897
 And semely shappe of brede and lenthe
 5900 And delyvernes and bewté of body;
 Swilk gudes of kynd here has many.

II. Gifts of grace.

Gudes of grace may pir be, 5898
 Mynde, and witte, and sutilté,
 5904 And fair shewyng of speche sutils,
 And knawyng bathe of gude and ille,
 Vertus of grete devocioun 5899
 And luf of lyf of contemplacioun.

III. Gifts of fortune.

5908 Gudes of hap er pir to gesce,
 Als honours, power, and ryche[s].
 Of alle pir gudes men byhoves
 Yhelde acounte, als pe buke pruves,

5912 And answer straytly of pam alle.
 I drede many in arrirage¹ mon falle,
 And til perpetuele prison gang,
 For pai despended pa gudes wrang,

5916 For-whi God has gyfen here nathyng,
 Of whilk he wille noght haf rekkennyng.
 Som sal yhit, als I sayd ar,

Yhelde acount ful straytly par
 5920 Of pe gudes pat pai wald noght bede
 Til other pat of pam had nede,
 For alle er we als a body here,
 For pe apostel says on pis manere:

5924 *Omnes enim unum*
corpus sumus.

We are all as
 limbs of one
 body.

He says "we er alle als a body",
 Pat has diverse lymys many.

5928 And als a lym of a body here
 Es redy, aftir it has powere,
 To serve alle pe other, mar and les,
 Of pat office pat gyven it es,

¹ rerage (MS. Harl. 4196).

- 5932 Right swa ilk man pat here lyfes,
 Of alle pat God thurgh grace him gyfes,
 Suld other serve, pat par-of has nede,
 Als he wille answeere at pe day of drede. Of mutual help.
- 5936 Ful many men lyfes here of pa
 pat er halden for to do swa,
 Als he pat gret and myghty es,
 Es halden to defende pam pat er les ; The strong
should assist the
weak.
- 5940 And pe ryche pat mykel rychescs has,
 To gyf pam pat here in povert gas ;
 And men of laghe alswa to travayle
 And to counsaile pam pat askes counsayle ; The rich should
give to the poor.
- 5944 And leches alswa, if pai wyse ware,
 To hele pam pat er seke and sare ;
 And maysters of pair science to ken,
 Namly, pam pat er unlered men ;
- 5948 And precheours Goddes worde to preche,
 And pe way of lyf other to teche.
 pus es ilk man halden with gude entent,
 To help other of pat God has pam lent Each man is
bound to help
his neighbour.
- 5952 Frely for Goddes luf, and for noght elles,
 Wharfor Saynt Petre pe apostel pus telles :
*Unusquisque, sicut accipit gratiam, in alte-
 rutrum illam administrare debet.* All will have to
yield an account
of those
under them
- 5956 He says "ilk man pat grace has here
 Als he resayves grace, on pe same manere
 Suld he it ministre and frely bede
 Til ilkan other pat pai¹ of has nede" "Give as ye have
received."
- 5960 And pus es ilk man halden to do,
 For in pe godspelle yhitsays God mar parto :
*Quod gratis accepistis,
 gratis date.*
- 5964 He says "pat pat yhe haf of grace fre
 And frely resayved, frely gyf yhe."
 pus sal men pan yhelde resons sere
 Of alle pair lyf, als writen es here, We shall have to
yield an account
of every moment
of our lives,
- 5968 pat es of alle tymes spended in vayne,
 And of ilka moment of tyme certayne ;

¹ par?

Of every idle
word and
thought,

And of ilkan Idel word and thoght,

And of ilkan ydel dede pat pai wroght,

5972 Outher in elde or in pair yhouthe,

Aftir pe tyme pat pai witt first couthe,

And of dedes pat pai thurgh erryng did;

And noght anely of open werkes bot of hid,

5976 And noght anely of werkes wroght, bot unwroght

Als of werkes of mercy pat done war noght;

of soul and body,

And of pair awen saules pai sal reken par,

And of pair bodys pat pam about bar;

5980 And noght anly of ayther by pam-self pan,

Bot of bathe togyder als of a man;

And yhit noght anely of pam-self alle,

and of our neigh-
bours.

Bot of pair neghburs answer pai salle;

Fathers, mothers,

5984 And fadirs and modirs sal rekken pat tyde,

Of pair sons and pair doghtirs unchastide;

And loverdes alswa of pair men namly,

Pe whilk pai wald noght iustify;

Teachers,

5988 And maysters of pair disciples alswa,

Pe whilk pai lete untaght in folis ga;

Prelates and
priests,

And prelates and prestes of ilka suggette,

Pat pai wald noght in right rewel sette;

all will have to
yield a strict
account of those
under them.

5992 And alle other pat wrang and in ille entent

Pe gudes spended pat God had pam lent,

And of alle wrang haldyngs of gudes sere,

Of whilk pai parted noght til other here

5996 Pat of pam had nede, als pai myght se;

Of alle pir thynges men sal aresoned be.

At pe day of dome, als God has ordaynd,

Whar nathyng sal be hid ne laynd,

6000 Of alle pir, men sal yhelde acount strayt,

Sal nathyng pan be par to layt.

Happy is that
man who may
give a good
reckoning.

Ful sely es pat man or womman,

Pat a gude rekkenyng may yhelde pan,

6004 Swa pat he may pas qwyte and fre

Of alle thyng, pat may rekend be.

And swa sely may be alle pas,

Pat fra hethen in charité gas;

- 6008 For he pat has here gude endyng,
 Sal pas wele par, with light rekkenyng.
 At pe day of dome, als byfor es talde,
 Alle men sal be bathe yhung and alde, Young and old
shall be judged.
- 6012 And gude and ille, alle sal com pider.
 Swa mykel folk com never togyder,
 Ne never was sene sythen pe werld bygan,
 Als sal be sene byfor Crist pan, False christians
shall be damned
to hell.
- 6016 Pat sal be demed aftir pai haf wrought.
 Bot som sal deme and sum noght,
 For som sal deme with pe domes-man, Some shall 'deme'
with the dooms-
man,
 Pat thurgh dome sal noght be demed pan.
- 6020 Som sal be demed pan ryghtwysly,
 Pat sal deme on na party;
 Bot many other par sal seme,
 Pat sal nouthur be demed ne deme. Pagans and Jews
go straight to
hell without
judgment.
- 6024 Pa pat sal deme and noght demed be,
 Sal be parfit men with God privé.
 Of pa pat demed sal be and dem sal noght,
 Sal some til blisse be demed and broght; Others shall 'be
demed' to bliss;
- 6028 And sum sal be demed to helle to wende,
 Whar pyn sal be with-uten ende.
 Bot alle pat trowed noght als trow we,
 Sal nouthur deme ne demed be;
- 6032 Bot for pai wald noght til our trouthe come,
 Pa sal wende til helle with-uten dome. Many shall go to
hell without be-
ing judged.
 First pas pat with Crist sal deme pat day
 And noght be demed, er namly pai
- 6036 Pat here forsuke pe werldes solace,
 And folowed rightly Cristes trace,
 Als his apostels and other ma,
 Pat for his luf tholed angre and wa;
- 6040 Pa sal deme with Crist and nan elles,
 For-whi in pe godspelle pus he telles:
*Vos, qui secuti estis me, sedebitis
 super sedes duodecim, iudicantes duodecim*
- 6044 *tribus Israel.*
 He says "yhe pat folowes me here lyfand,

Sal sitt opon twelf setes demand
 Þe twelf nacions of Israel,"

6048 Þat es, þas þat God sese here als lele.

Men of charity.

Som sal noght deme, bot demed be
 Til blis, als men of grete charité
 Þat blethely wirk wald þe werkes of mercy,

6052 And keped þam here fra syn dedly.

False christians
 shall 'be demed'
 to hell.

Som sal noght deme, bot be demed
 Til helle, and fra God be flemed,
 Als þas þat er fals cristen men,

6056 Þat keped noght þe comandmentes ten,

And wald noght here forsake þair syn,
 Bot whils þai lyfyed ay dwelle þar-in.
 Som sal noght be demed þat day

6064 Þat sal wende to helle and dwelle þar ay,

Pagans and Jews
 go straight to
 hell without
 judgment.

Als paens and sarazyns þat had na law,
 And Iewes þat never wald Crist knaw,
 Þarfor þai sal ga til payne endeles,

6068 With-uten dome, for þus writen es:

*Qui sine lege peccant,
 absque lege peribunt.*

"Þas þat with-uten lawe uses syn

6072 With-uten law sal perysshe þar-in."

And þar-for at þe day of dome namly,
 Ilk man sal haf as he es worthy.

A ful hard day men sal þat day se,

6076 When alle thyng sal þus discussed be.

Þat day, sal na man be excused
 Of nathyng þat he wrang here used,
 Þat sounes in ille on any manere,

6080 Of whilk he was never delyverd here.¹

There is no
 mercy for the
 wicked; none
 shall plead for
 them.

Þe synful sal þare na mercy have,
 For nathyng may þam þan save;
 For-why þai sal þan na help gett

6084 Of sergeaunt, ne auturne, ne avoket,

Ne of nan other for þam to plede,
 Ne þam to counsayle ne to rede,

¹ Þe whiche sownep to ille in eny manere dede.

Of þe whiche he hade in thouȝt no manere drede (MS. Y.).

Ne na halghe sal for þam pray.

6088 Þis may be cald a ful harde day,
Forwhi þan, als þe buke bers witnes,
Sal noght be shewed bot rightwysnes,
And grete reddure, with-uten mercy,

The day of doom
is a day of
righteous judg-
ment;

6092 Until alle synful men namely.
Þa þat of þair syn here wald noght stynt;
Þai sal þat day for ever be tynt
Fra God, with-uten any recoverere,

6096 And delyverd be until þe devels powere.
Ful wa sal synful men be þat day,
And til helle pyne be put for ay,
And parfor men may calle þat day,

6100 Þe grete day of delyveraunce,
Þe day of wreke and of vengeance,
Þe day of wrethe and of wrechednes,
Þe day of bale and of bitternes,

To the wicked it
is the day of
wrath.

6104 Þe day of pleynnyng and accusyng,
Þe day of answer and of strait rekkenyng,
Þe day of iugements and of Iuwys,
Þe day of angre and of angwys,

6108 Þe day of drede and of tremblyng,
Þe day of gretynge and goullyng,
Þe day of crying and of duleful dyn,
Þe day of sorow þat never sal blyn,

6112 Þe day of flaying and of af[r]ay,
Þe day of departyng fra God away,
Þe day of merrynge and of myrk[n]es,
Þe day þat es last and þat mast es,

6116 Þe dai when Crist sal make ende of alle;
Þus may nan discryve þat day and calle.
Our loverd þat alle thyng can se and witt

At þe dredeful day of dome sal sitt,
6120 Als kyng and rightwyse domesman,
In dome to deme alle þe werld þan,
Opon þe setil of his magesté.

Christ shall sit
that day upon
his throne as
king and judge.

Þat day sal alle men byfor hym be,

The final doom.

6124 Bathe gude and ille, mare and les;
Pan sal noght be done bot rightwysnes.

He sal deme al men of ilka degré,
Til ioy or payne pat demed sal be,

6128 And¹ rightwyse domes-man and suthefast
And gyf a fynal dome at pe last.

Bot how he sal deme I sal shewe,
Als telles pe godspelle of Mathewe;

6132 Hys angels pan, aftir his wille,
Sal first departe pe gude fra pe ille,
Als pe hird pe shepe dus fra pe gayte,
Pat falles to be putt til pastur strayt.

he good shall
be separated
from the bad.

6136 By pe shepe understand we may
Pe gude men pat sal be saved pat day.
By pe gayte understand we may
Pe ille men, pat pan dampned sal be.

6140 Pe gude sal be sette on his right hand,
And pe ille on his lefte syde sal stand;
Pan sal our loverd say pus pat tyde
Til pam pat standes on his right syde:

6144 *Venite, benedicti patris mei,
possidete paratum nobis regnum
a constitucione mundi.*

The words of
Christ to those
on his right hand.

He sal say pan, "commes now til me,
6148 My fadir blissed childer fre,
And weldes pe kyngdom pat til yhowes dight
Fra first pat pe werld was ordaynd right."
For I hungerd and yhe me fedde,

6152 I thrested and at drynk yhe me bedde;
Of herber grete nede I had,
Yhe herberd me with hert glad,

Naked I was, als yhe myght se,
6156 Yhe gaf me clathes and clad me;
Seke I was and in ful wayke state,
Yhe wisit me, bathe arly and late;
In prisoun when I was halden stille,

6160 Til me yhe come with ful gude wille.

¹ Als?

Pan sal pe rightwys men pat day,
 Til our loverd answer pus and say;
 'Loverd when saw we pe hungry,
 6164 And to gyf pe mete war we redy;
 And when myght we pe thresty se,
 And gaf pe drynk with hert fre;
 When saw we pe nede of herber have,
 6168 And to herber pe vouched save;

The question of
the righteous.

When saw we pe naked and we pe cled,
 And when saw we pe seke and in prison sted,
 And visited pe with gude wille,
 6172 And comforted pe, als was skille?'

Our loverd sal pan pam answer pus,
 And say, als pe godspelle shewes us:

'Suthly I say yhou, swa yhe wrought,
 6176 pat ilka tyme when yhe did oght
 Until ane of pe lest pat yhe myght se
 Of my brether, yhe did til me.'

The reply of Our
Lord.

Pan sal our loverd til alle pas say,
 6180 pat pan on his lefte syde sal stand pat day,
 And spek til pam with an austerne chere,
 Pir wordes pat er hydus to here:

Discedite a me maledicti, in ignem
 6184 *eternum, qui preparatus est diabolo.*
et angelis eius.

"Yhe weryed wyghtes wende fra my sight,
 Until pe endeles fire pat es dight
 6188 Til pe devel and til his aungels."

Christ reproaches
those on his left
hand with their
want of love
towards him.

And pan sal he say pus, als pe buke tels,
 'I hungred and had defaute of mete,
 And yhe wald noght gyfe me at ete;
 6192 I thrested, and of drynk had nede,
 And yhe wald na drynk me bede;
 I wanted herber, pat I oft soght,
 And alle pat tyme yhe herberd me noght;
 6196 Naked with-uten clathes I was,
 And with-uten clathes yhe let me pas;

Seke I was, and bedred lay,
And yhe visite me nouthur nyght ne day;

6200 In prison I was, als wele wyst yhe,
And yhe wald na tyme com til me.
þan sal pai answere, als men sal here,
Til our loverd, and say on þis manere:

The inquiry of
the wicked.

6204 'Loverd when saw we þe haf hunger or thirst
Or of any herber haf grete brist;
Or naked, or seke, or in prison be,
And we na thyng did ne mynystred to þe?'

6208 þan sal our loverd answer ogayne
And say til þam þir wordes certayne:

The answer
given to them by
Christ.

'Suthly I say yhou, als falles þar-to,
Alle tyme þat yhe wald noght do
6212 Til ane of lest þat myne er kydde,
Als lang til me yhe noght didde.'

þus sal our loverd reherce openly
Til rightwys men, þe werkes of mercy,

6216 For to make þam openly kyd,
Til grete worshepe of þam þat þam dyd;
And shew til þe synful, als falles þar-to,
þair unkyndenes, þat wyld noght do

6220 þe werkes of mercy for his luf,
Til þair grete shenshepe and reprove.

When Christ
has said these
things, the
wicked shall go
along with the
devils into hell.

When he has þus sayde and made ende,
þe synful with þe devels sal wende
6224 Until helle fire, þat never sal slake.

A ful hidus cry þan sal pai make,
And say 'allas! þat we ever war wroght.
In manskynd; whyne war we noght!

6228 Whyne had God made us swa,
þat us thurt never haf feled wele ne wa!
Now sal we bryn in þe fire of helle,
And with-uten ende þar-in duelle.'

6232 Helle þan þam sal swelghe als-tite
With-uten any lenger respyte;
And alle þe fire þat þan sal be sene,
And alle þe corrupcions þat ever has bene,

- 6236 And þe filthe and alle þe stynk
 Of alle þe werld þan sal synk
 Doun with þam in-til þe pitte of helle,
 To eke þair sorow þat þar sal duelle.
- 6240 Bot þe ryghtwys men, als þe buke bers wytnes The righteous
shall wend to
endless bliss.
 Sal wende til blisse, whar lyfe es endeles,
 With our loverd and hys aungels ilkane
 Shynand brighter þan ever son shane.
- 6244 Now have yhe herd, als es contende
 In þis fift part, how þe werld sal ende,
 And how Crist, at his last commyng,
 Sal in dome sitte and discusse alle thyng.
- 6248 Here may a man read þat has tome,
 A large proces of þe day of dome,
 Þat a lang tyme aftir I haf redde
 Suld contene by skille, ar alle war spedde;
- 6252 Bot ye sal understand and witte,
 Als men may se in haly writte,
 Þat thurgh þe wysedom and þe vertu,
 And þe myght of our Lord Ihesu,
- 6256 Alle þe processe þat sal be þat day,
 Of whilk any clerk can speke or say,
 Sal þan swa shortely be sped and sone,
 Þat alle sal be in a moment done. All shall be done
in the twinkling
of an eye.
- 6260 A moment es als of a tyme bygynnyng,
 Als short als an eghe twynkelyng.
 A grete wondir may þis be kyd,
 Omang alle wondirs þat ever God dyd,
- 6264 Þat in swa short tyme at his commyng,
 He mught deme and discusse al thyng;
 Bot of þis suld nane muse, lered ne lewed,
 For als grete wordirs¹ has God shewed;
- 6268 Als grete a wonder es when he wrought,
 With a short worde, alle þe world of noght,
 And of þis þe prophete bers wittnes,
 Þat says þus, als it wryten es:

¹ wondirs (MS. Harl. 1964).

6272 *Quia ipse dixit et facta sunt,*
ipse mandavit et creata sunt.

God spake and
 all was done.

“God sayde,” says he, “and alle was done
 He bad and alle was made sone.”

6276 þus in a short tyme alle thyng made he,
 Mare wondir þan þis mught never be,
 þan may he als shortly make endyng
 Of alle thyng, als he made bygynnyng.

6280 For swa witty and myghty es he
 þat na-thyng til hym impossibel may be.
 þe processe of þat day þat I haf talde,
 Al þe men of þe world, bathe yhung and alde,

6284 Sal se and undirstand it alle,
 In als short tyme als it sal falle.

Now haf yhe herd me speke and rede
 Of þe wondir þat þan sal be and drede.

6288 Bot alle pogh yhe haf herd me rede and say
 Of þe reddure, þat sal be done þat day
 Untille alle synful men namely,
 þat sal be dampned with-uten mercy,

6292 Als men may in þis part wryten se,
 Na man parfor suld in dispayre be;

None should
 despair, for all
 may obtain
 mercy.

For alle þat has mercy here sal be save,
 And alle þat here askes mercy sal it have,

6296 Yf pai it sekes whilles pai lyf bodily,
 And trewely trayste in Goddys mercy,
 And amende þam and þair syn forsake,
 Byfor þe tyme ar þe dede þam take,

6300 And do mercy here and charité,
 þan gette pai mercy and saved sal be.

Bot if þe dede byfor haf þam tane,
 Ar pai haf mercy, þan gette pai nane,

6304 Bot reddure of rightwysnes anely,
 For þan sal be shewed na mercy.

Here may ilk man, if he wille,
 Haf mercy þat dus þat falles par-tille;

6308 þoghe he had done never swa mykel syn,
 If he amended hym, he myght it wyn;

For þe mercy of God es swa mykel here, The mercy of
God reaches
over all.
And reches over alle, bathe fer and nere,

6312 Þat alle þe syn þat a man may do,
It myght sleken, and mare þar-to,
And þar-for says Saynt Austyn þus,
A gude worde þat may comfort us:

6316 *Sicut scintilla ignis in medio maris,
ita omnis impietas viri ad miseriam dei.*

“Als a litel spark of fire,” says he,

“In mydward þe mykel se,

6320 Right swa alle a mans wykkednes
Un-to þe mercy of God es.”

Here may men se how mykel es mercy,
To fordo alle syn and foly.

6324 For-why if a man had done here
Als mykel and als many syns sere,
Als al þe men of þe werld has done,
Alle myght his mercy fordo sone;

However great a
man's sin, there
is forgiveness
for it.

6328 And if possibel whare, als es noght,
Þat ilk man als mykel syn had wroght,
Als alle þe men þat in þe werld ever was,
Yhit mught his mercy alle þair syn pas.

6332 Þan semes it wele, als men may se,
Þat of his mercy here [t]he[re] is grete plenté,
For his mercy spredes on ilka syde
Thurgh alle þe werld, þat es brade and wyde,

6336 And sheues it be many ways,
And þarfor þe prophete David says:

Misericordia Domini plena

est terra.

6340 “Þe erthe”, he says, “es ful of mercy.” The earth is full
of mercy.

Þan may men it fynde here plenteuously;
And he þat has mercy, ar he hethen wende,
At þe grete dome sal fynde Criste his frende,

6344 Whar rightwysnes anely sal be haunted,
And na mercy þan be graunted.

After þe grete dome alle þe werld brade
Sal seme þan als it war new made.

After the doom
the earth shall
be purified.

6348 Þe erthe sal be þan even and hale,
And smethe and clere als cristale;

Þe ayre about sal shyne ful bright,
Þan sal ay be day and never nyght,

6352 For þe elementes alle sal þan clene be
Of alle corrupciouns þat we here se;
Þan sal alle þe werld, in alle partys,
Seme als it war a paradys,

The stars shall
shine brighter
than the sun
does at present.

6356 Þe planetes and þe sternes ilkane,
Sal shyne brighter þan ever pai shane.
Þe son sal be, als som clerkes demes,
Seven sythe¹ brighter þan it now semes;

6360 For it sal be als bright als it first was,
Byfor ar Adam did trespas.

Þe mone sal be als bright and clere,
Als þe son es now þat shynes here;

The sun shall
stand in the east,

6364 Þe son sal þan in þe este stande,
With-uten removynge, ay shynande,

And the moon
opposite to it in
the west.

And þe mone ogayne it in þe weste,
And na mare sal travayle bot ay reste,

6368 Als pai war sette at þe bigynnyng,
When God made þam and alle thyng;
Þai war þan, als men may trow,
Mykel brighter þan pai er now.

The moving hea-
vens shall cease
to perform their
usual course.

6372 Þe movand heve[n]s with-uten dout,
Sal þan ceese o turnyng about,
And na mare about in course wende,
For of alle thyng þan sal be made ende.

6376 Þe movand heavens now about gas,
And þe son and þe mone þair course mas;
And þe othir planetes ilkane,
Moves als pai þair course haf tane;

6380 And alle þe elementes kyndely duse
Þat þat es nedeful til man use.
Þus ordaynd God þam to serve man,
Bot of alle swylk servise pai sal ceese þan.

6384 For alle men aftir domesday
Sal be war pai sal duelle for ay,

¹ sythes (MS. Harl. 4196).

- þe gude in blis, in rest and peese,
 þe ille in payne þat never sal ceese.
 6388 What nede war þat þa creatures þan,
 Shewed swilk servyse mare for man.
 Na qwik creature sal þan be lyfand,
 Thurgh out þe werld in na land,
 6392 Ne nathyng sal growe þan, gresse ne tre, Nothing shall
live or grow upon
the earth.
 Ne cragges ne roches sal nan þan be,
 Ne dale, ne hille, ne mountayne;
 Bot alle erthe sal be þan even and playne,
 6396 And be made als clere and fayre and clene,
 Als any cristal þat here es sene;
 For it sal be purged and fyned with-oute,
 Als alle other elementes sal be oboute,
 6400 And na mare be travayled o¹ na side,
 Ne with na charge mare occupide.
 Now haf yhe herd me byfor rede
 Of þe day of dome þat many may drede,
 6404 And of þe wondirful takens many,
 þat salle falle byfor þat day namly,
 And how þe werld þat we now se,
 Aftir þe dome als new made sal be,
 6408 Als here es contened, wha-swa wille luke,
 In þe fifte part of pis buke;
 Here on now wille I na langer stande,
 Bot ga til þe sext part neghest folowande, The sixth part
speaks of the
pains of hell.
 6412 þat specialy spekes, als writen es,
 Of þe paynes of helle þat er endeles,
 þat² alle men, þat here lyfe byhoves lede,
 Aght specialy mast to drede;
 6416 For þa paynes er swa fel and hard,
 Als yhe sal here be red aftirward,
 þat ilk man may ugge, bathe yhunge and alde,
 6420 þat heres þam be reherced and talde.
 Her begynnes þe sext party of pis boke
 þat spekes of þe paynes of Helle.³

¹ on² Bot (MS. Harl. 4196).³ This heading is absent from MSS. Galba E IX, Harl. 4196).

Many speak of
hell, but few
know what the
wicked suffer
there.

Many men here spekes of helle,
6424 Bot of þe paynes þar fune can telle,
Bot wha-swa here mught wit and k[n]aw wele
What paynes þe synful þar sal fele,
þai suld in grete ferdlayk be broght,
6428 Ay when þai on þa paynes thoght;
For þe mynde of þam myght men feer,
Swa bitter and swa horribel þai er;
Bot forþi þat many knawes noght right,
6432 Whatkyn paynes in helle er dight,
With-uten ende for synful men,
þarfor I sal shewe yhow, als I can,
Aparty of þa paynes sere,
6436 Als yhe may sone aftirward here.

Where hell is.

Bot first I wille shew whare es helle,
Als I haf herd som grete clerkes telle,
And sythen wille I shew yhow mare,
6440 And speke of þe paynes þat er þare.
Som clerkes says, als þe buke bers witnes,
þat helle even in myddes þe erthe es;
For alle erthe by skille may likend be
6444 Til a rounde appel of a tre,
þat even in myddes has a colke,
And swa it may be tille an egge yholke;
For als a dalk es even lmydward

Hell is in the
middle of the
earth.

The earth is in
the middle of the
heavens

6448 þe yholke of þe egge, when it es hard,
Ryght swa es helle pitte, als clerkes telles,
Ymyddes þe erthe and nourwhar elles.
And als þe yholk ymyddes þe egge lys,
6452 And þe white about on þe same wys,
Right swa es þe erthe, with-uten dout.
Ymyddes þe heavens þat gas about.
þus may men se by an egge hard dight,
6456 How heven and erthe and helle standes right.
Ful hydus and myrke helle es kyd,
For-why it es with-in þe erthe hyd,
þider þe synful sal be dryven,
6460 Als tyte als þe last dome es gyven.

With alle pe devels ay par to duelle,
 þat now er in pe ayre and in helle,
 þar sal þai alle be stoped togider;
 6464 Wa sal þam be þat sal wende þider,
 For þar es swa mykel sorow and bale,
 And swa many paynes with-uten tale,
 þat alle pe clerkes þat ever had wytt,
 6468 þat ever was, or þat lyfes yhitt,
 Couth nought telle ne shew thurgh lare,
 How mykel sorow and payne er þare.
 And if it thurgh kynd myght be swa,
 6472 þat an hundreth thousand men or ma,
 Had an hundreth thousand tungen of stele,
 And ilk tung mught speke wysely and wele
 And ilka tung of ilka man,
 6476 Had bygunnen when þe werld bygan,
 To spek of helle, and swa suld speke ay
 Whils þe werld suld last til domes day,
 Ybit mught þai nought þe sorow telle,
 6480 þat to synful es ordaynd in helle;
 For-why na witt of man may ymagyn
 What paynes þar er ordaynd for syn.
 Bot men may fynd, wha-swa wil loke,
 6484 Som maner of paynes wryten in boke,
 Omang all other paynes þat er in helle,
 Als men has herd wyse clerkes telle;
 Bot what man es swa wyse and wytty
 6488 þat couthe telle þa paynes proprely,
 Bot it war he þat had bene þare,
 And sene þa paynes bath les and mare?
 Bot he þat þar commes for certayne,
 6492 May nought lightly turne agayne;
 He most duelle þar and never oway com,
 For þe buke says þus of wysdom:
Non est agnitus, qui reversus
 6496 *est ab inferis.*
 þat es on Ynglisse "men knawes nane,
 þat turned fra helle þat þider was gane."

The pains of
hell cannot be
numbered.

The 'wit' of man
is unable to im-
agin what the
pains of hell are
like.

None return
from hell.

- For alle pat er par most duelle for ay,
 6500 *pai* may never be broght oway,
 Bot-if war thurgh miracle anely,
 And thurgh specyal grace of God almyghty,
 Thurgh whilk som, pat in helle has bene,
 6504 And horrible paynes par has sene
 Has bene broght oway fra alle pat stryf,
 And bene turned ogayne fra ded til lyf;
 Als Lazar was Mary brother Maudalayne,
 6508 *pat* saw and herd pare many a payne,
pat tyme namely when he was ded,
 For his saul pan was at *pat* sted,
 Four dayes, als God vouched save,
 6512 And swa lang his body lay here in grave;
 And at pe last God raysed hym ryght
 Fra ded til lyf thurgh his myght;
 Bot *pat* *pat* he saw he noght forgatt,
 6516 And sone pare-after als he satt
 With Crist at pe meete in Martha hows,
 He talde a party of pa paynes hydus;
 Bot yhit durst he noght al telle,
 6520 For drede of Crist, *pat* he saw in helle,
 Yhit lyfed he after fyften yhere,
 Bot he lughe¹ never, ne made blythe chere,
 For drede of dede *pat* he most efte dreghe,
 6524 And of pe paynes *pat* he saw with eghe.
 For how bitter pe dede es nan may witt,
 Bot he anely *pat* has feled itt,
 And what paynes in helle er, nane wil wene
 6528 Bot he anely *pat* has pam sene.
 Alswa twa of Symeon sons ryght,
 Pe whilk Caryn and Lentyn hight,
 When pa first war dede and hethen went,
 6532 *pai* saw in helle many a tourment,
 And sithen when Crist dighed on pe rode,
pai rase fra ded and about yhode,
 And tald how Crist, byfor *pat* he ras,
 6536 Til helle come and take out *pat* his was,

Lazarus went to
hell and remained
there four days.

He told a little
of what he had
seen there,

But though he
lived fifteen years
after, he never
laughed nor
made merry.

The two sons of
Simeon went to
hell and at the
crucifixion rose
again.

¹ loghe (MS. Harl. 4196).

- And mykel couthe þai þan telle
 Of þe paynes þat þai saw in helle.
 Bot þai had no leve als I wene
 6540 To telle alle þat þai þar had sene;
 Wharfor þai lyfed here ay in penaunce,
 And never aftir made blithe countinace,
 Of wham es writen in a pistel þus,
 6544 þat Pilat sent til Tyberius,
 þat þan emparour of Rome was,
 For to certifie hym of þis cas.
 And yhit many other þat war dede,
 6548 Has bene sumtyme at þat stede,
 And sene þar many hydus payne,
 And thurgh miracle turned til lyf agayne;
 Bot omang alle þat þar has bene sene,
 6552 I fynde wryten paynes fourtene,
 Thurgh whilk þe synful sal be pyned ay, There are fourteen general pains which the wicked shall suffer in hell.
 In body and saul aftir domesday;
 þe whilk er als general paynes of helle,
 6556 And whilk þas er I sal yhow telle.
 þe first es fire swa hate to reken,
 þat na maner of thyng may it sleken. 1. Heat,
 þe secunde es calde als says som, 2. Cold,
 6560 þat na hete of fire may overcom.
 þe thred alswa es filthe and stynk 3. Filth and Stink,
 þat es stranger þan any hert may thynk.
 þe ferthe es hunger sharpe and strang. 4. Hunger,
 6564 þe fift es brynnand threst omang. 5. Thirst,
 þe sext es swa mykel myrknes, 6. Darkness,
 þat it may be graped, swa thik it es.
 þe seve[n]d es þe horribel sight 7. 'Sight' of devils,
 6568 Of þe devels þat þar er hydusly dight.
 þe eghtend payne es vermyn grete, 8. Vermin,
 þat þe synful men sal gnaw and frete.
 þe neghend es dyngyng of devels hand, 9. Beating by devils,
 6572 With melles of yren hate glowand.
 þe tend payne es gnawyng with-in 10. Gnawing of conscience,
 Of conscience þat bites als vermyn.

11. Scalding
tears, 6576 Þe ellevend es hate teres of gretynge,
þat þe synful sal scalden in þe dounfallyng.
12. Shame and
disgrace, Þe twelfte es shame and shenshepe of syn
þat þai sal haf þat never sal blyn.
13. Bonds of fire, Þe threttend es bandes of fire brinnand,
6580 þat þai sal be bunden with fote and hand.
14. Despair. Þe fourtend payne despayre es cald,
þat þe synful sal ay in hert hald.
Alle þir er generale paynes in helle;
6584 Bot þar er other ma þan tung may telle,
Or hert may thynk or eer may here,
Of special paynes þat er sere,
Þe whilk many, aftir þai er worthy,
6588 Sal thole ever-mare in saule and body;
Bot of alle þa paynes can I noght say,
For na man þam reken ne specyfy may,
Bot yhit wille I speke som-what mare
6592 Of þe general paynes þat I shewed are,
And with som autorities þam bynd,
Als men may in sere bukes writen fynd.
Þe first als I tald es þe fire hate,
I. The first pain
is unquenchable
fire. 6596 þat na thyng may sleken ne abate;
Whare þe synful men sal bryn thurgh hete
Of whilk God spekes þus thurgh þe prophete:
Ignis succensus est in furore
6600 *meo, et ardebit usque ad in-*
ferni novissima, id est, usque
in eternum.
“Fyre es kyndeld in my wreth”, says he,
6604 “And sal bryn until ende of helle sal be,
þat es ever-mare, als God vouches save,
For helle sal never-mare ende have.”
þat fire es swa hate, and ay brynnes,
6608 þat if alle þe waters þat standes or rynnys
On erthe, and alle þe sese with-oute,
þat encloses alle þe erthe aboute,
Suld ryn in-til þat fire swa hate,
6612 Yhit myght it noght it sleken ne abate,
- All the water
on earth would
not be sufficient
to lessen the
heat of hell fire.

- Na mare þan a drope of water shire
 If alle Rome brend, mught sleken þat fire.
 For þe fire of helle þat es endeles,
 6616 Es hatter þan fire here es,
 Right als þe fire þat es brinnand here,
 Es hatter and of mare powere,
 þan a purtrayd fire on a waghe,
 6620 þat es paynted outhur heghe or laghe,
 With a rede coloure til mens sight,
 þat nouthur brynnnes ne gyfes light,
 Ne on othir manere avales ne ders.
 6624 Of þir twa fires I fynde writen twa vers.
*Quam focus est mundi picto fervencior igne,
 Tam focus inferni superat fervencia mundi.*
 "Als þe fire of þe werld hatter es
 6628 þan a fire paynted, be it mare or les,
 Rightswa þe fire of helle passes thurgh hete,
 Alle þe fires of þe werld, smale and grete,
 And for-þi þat þe synful brynned ay here,
 6632 In þe fire of fole yhernyngs sere,
 It es right þat þai brynne þare
 In þat hate fire for ever-mare.
*"Est locus indignis ubi non extinguitur ignis,
 6636 Non qui torquetur, nec qui torquet, morietur."*
 þe secunde payne es grete calde,
 þat þe synful sal fele, als I ar talde;
 þat cald sal be swa strang and kene,
 6640 þat if þe mast roche þat man has sene,
 Of þe mast mountayne in any land,
 War al attanes in fire brynnand,
 And even Imyddes þat cald war,
 6644 It suld frese and turne al in-til yse þar;
 And for-þi þat þai, omang other vice,
 Brynned ay here in þe calde of malice,
 And ay was dased in charité,
 6648 þarfor it es right þat þai be
 In þat strang calde ever-mare lastand,
 Whar þai sal frese, bathe fote and hand.

The fire of hell
is endless.

The wicked on
earth lived in
burning lusts,
therefore shall
they burn in hell
for ever.

II. The second
pain is intense
cold.

A burning moun-
tain would freeze
if cast into this
cold.

The devils shall
alternately tor-
ment the wicked
by heat and cold.

pe devels sal tak pam fra pat fire,
6652 And cast pam, with ful grete ire,
In-til pat cald to eke pair payne,
And efte pam cast in pe fire ogayne;
pus sal pai cast pam to and fra,
6656 And ever-mare pai sal fare swa.

Of pis pe haly man bers wittenes
Iob pat says pus, als writen es:

Ab aquis nivium transibunt
6660 *ad calorem nimium.*

“Fra waters of snawes pe synful sal wende
Til pe over mykel hete pat has nan ende.”

And Saynt Austyn says on pis manere,
6664 In a buke, als es writen here.

Dicuntur namque, mali candere
exterius calore ut ferum in for-
nace, et interius frigore ut

6668 *glacies in yeme.*

The sinful shall
be burning with-
out through heat,
and frozen within
through cold.

“pe wikked sal outwith be glowand
Thurgh hete, als men in fire brynnand,
And with-in thurgh calde sharpe and kene,
6672 Als yse pat es in wynter sene,”

pus sal pai ay be in calde and hete;
pis tourment es ful strang and grete.

III. The third
pain is stink and
filth,

pe thred payne es, als men heres clerkes telle,
6676 pe grete stynk and filthe pat es in helle;
Of pis Saynt Ierom, pe haly man,
Says pus, als I here shewe yhow can:

A burning moon
ain would freeze
if cast into the
cold.

Ibi est ignis inextinguibilis,
6680 *et fetor intollerabilis.*

“pe fire es par of swa grete pousté,
pat it may never mar slekend be,

So great is this
pain that it
passes man's
imagination.

And swylk filthe and stynk es in pat ugly hole,
6684 pat nan erthely man mught it thole;”

For na man in erthe may ymagyn
Swa mykel filthe, als sal be par-in,
Whar-for par sal be mare stynk
6688 pan tung may telle or hert thynk.

- þe whilk stynk, with filthe and fen,
 Sal be strang payne til synful men,
 And yhit þe fire pat bryn þam sal,
 6692 Sal gyfe a st[r]ang stynk with-alle,
 For it sal be fulle of brunstane and pyk,
 And of other thyng pat es wyk;
 And for þe synful delyted þam here namly,
 6696 In þe filthe and stynk of lechery,
 It es right pat pai be ay omang
 þe stynk and filthe in helle swa strang.
 þe ferthe payne es, als I haf herd say,
 6700 þe strang hunger pat par sal last ay,
 þe whi[l]k þe synful in helle sal fele,
 Ever-mare als þir clerkes knawes wele.
 þe strenthe of hungre sal þam swa chace
 6704 þat þair awen flesshe pai sal of-race;
 And for hungre pai sal yherne it ete,
 For pai sal gett nan other meete;
 For hungre pai sal be als brayne-wode,
 6708 Bot þe dede par sal be þair fode,
 Als says þe prophet in a stede:
 'þai sal be fedde with þe dede :'
Mors depascet
 6712 *eos.*
 þis es on Inglys þus to rede:
 "þe dede þam sal dolefully fede."
 For als he þat has here hungre grete,
 6716 Thurgh kynde langes mast aftir mete,
 Right swa þe synful pat sal duelle pare,
 Yhit sal lange aftir þe ded wel mare
 þat pai mast hated and drede here,
 6720 Bot dighe may pai noght on na manere,
 Of þis Saynt Ion bers wittnes,
 Als in þe apocalipse writen es:
Disiderabunt mori, et mors
 6724 *fugiet ab eis.*
 "Yherne pai sal to dighe fra þair wa,
 And þe ded sal ay fle þam fra;"

The fire in hell
shall give forth
a strong stink,
through the
brimstone and
pitch that is
there.

IV. The fourth
pain is hunger.

The sinful shall
tear off their
own flesh.

For hunger they
shall be mad.

Death shall be
their food.

They shall desire
to die, but in
vain.

The wicked shall
be tormented by
hunger because
they would not,
while on earth,
give to the poor.

V. The fifth pain
is great thirst.

A flame of fire
shall be the
drink of the
sinful.

Fire, brimstone,
storms with wind
shall be part of
their drink,
along with smoke
and stench.

Gall of dragons,
and venom of
snakes, shall be
their wine.

And forpy þat þai wald gyf na mete
6728 Til þe poer, þat here hunger had grete,
Ne of þam had nouthre reuthe ne mercy,
Bot used ay outrage and glotony,
It es right þat þai haf þis payne
6732 Grete hungre in helle ay þar ogayne.
Þe fifte payne es, als sal befallē,
Grete threst þat þai sal haf with-alle.
Swa mykel in helle sal be þair threst,
6736 Þat þair hertes sal nere clewe¹ and brest;
Bot þe flaume of fire þai sal drynk,
Menged with brunstan þat foul sal stynk,
And with smoke of fyre and wyndes blast,
6740 And with other stormes þat ay sal last,
Þat alle togider þan sal mete;
And þarfor says David þe prophete:
Ignis et sulphur et spiritus
6744 *Procellarum pars calicis eorum.*
He says þus, als we writen fynde,
“Fire and brunstan and stormes with wynde,
A part sal be þar of þair drynk,”
6748 And þat sal be menged with smoke and stynk;
Yhit sal þai drynk, ogayne þair wille,
Another manere of drynk þat es ille,
Þat sal be bitter and venemus,
6752 And be cald þair wyne, for þe prophet says þus:
Fel draconum vinum eorum, et venenum
aspidum insanabile.
“Galle of dragons þair wyne sal be,
6756 And wenym of snakes þar-with,” says he,
“Þat may noght be heled wele,”
Swa violent it es to fele.
Þir wordes, aftir þe lettre, er hard to here,
6760 Bot men may þam take on othir manere.
Þai sal swa brynnand threst thole,
Þat þair hertes sal bryn with-in als a cole,

¹ clefe (MS. Harl. 4196).

- For na licour sal pai fynd to fele,
 Pat pair threst mught sleke and pair hertes kele;
 6764 Pai sal for threst pe hevedes souke
 Of pe nedders pat on pam sal rouke,
 Als a childe pat sittes in pe moder lappe,
 And when it list, soukes hir pappe;
 6768 For I fynd pis word in haly writt,
 Als Iob says pat witnesses it:
Caput aspidum
sugent.
 6772 "Pe heved of nedders pat on pam sal fest"
 He says, "pai sal souke pan for threst."
 Strang payne of threst pan haf pai
 When paisal souke for therst¹ swilk venymay.
 6776 And for-pi pat pai wald never blethely
 Gyf til poer at drynk pat war thresty,
 To sleken pair threst, ne on pam thynk,
 Ne nouthen gyf pam mete ne drynk,
 6780 And on pair-selven na drynk wald spare
 Na day, til pai drunken ware,
 It es pan right pat pat pai in helle fele
 Brynnand threst pat never sal kele;
 6784 Pat sal pai haf when pai com pider,
 And sharp hungre alswa bath to-gydre,
 Pat never sal cesse, als I sayde ar;
 For pir twa paynes with othir er endel[e]s par,
 6788 Of pis Saynt Ierom bers wittnes,
 Pat says pus, als writen es:
In inferno erit fames infinita,
et sitis infinita.
 6792 "In helle sal be whar never es rest
 Endel[e]s hungre and endeles threst."
Inferni pene sunt hec, vermes, tenebreque
flamma, chorus demonum, fetor, frigusque fa-
mes, sitis, horror.
 6796 Pe sext payne es over mykel myrknes,
 Pat in helle sal be ay endeles;

The wicked
 for thirst
 shall suck
 the heads of
 adders.

They shall suffer
 in this way be-
 cause they would
 not give drink
 to the poor.

This pain is
 endless.

VI. The sixth
 pain is darkness.

¹ threst (MS. Harl. 4196).

This darkness is
so thick that it
may be felt.

6800 Pat swa thik es pat men mught it grape,
Fra whilk pe synful sal never eschape.
For na hert may thynk ne tung telle,
Swa mykel mirkenes als es in helle,
Of whilk Iob spekes, als pe buk shewes wele,
6804 And says, pe synful sal grape and fele
Myrkenes, als mykel at mydday
Als at mydnyght, pat sal last ay:
Palpabunt tenebras in meridie,
6808 *sicut in media nocte.*

In hell there is
no day, but ever
night.

The wicked shall
see pains and
torments by
means of the
sparks which the
fire shall scatter.

“In helle es never day bot ever nyght;
Par brynnes ay fire, bot it gyf[es] na light.”
Bot yhit pe synful sal ay se
6812 Alle pe sorowe pat par sal be,
And ilka payne and ilka tourment,
Thurgh sparkes of fire pat about sal sprent.
Bot pat sight sal be til pam pare,
6816 Na confort, bot sorowe and kare.
Pus to eke pair paynes, pai sal haf sight,
With-uten any comfort par of light;
And for-pi pat helle es ay lightles,
6820 It es cald pe land of myrkenes,
Pat es depe and myrke and hydus,
Parfor says Iob, pe haly man, pus:
Ut non revertar ad terram
6824 *tenebrosam.*

He says; “Loverd pat I noght turne away
Til pe myrke land”, whare sorow es ay,
Whare wonyng es ay hydus and ille,
6828 Als Iob says pat pus spekes mar par-tille:
Ubi nullus ordo, sed sempiternus
horror inhabitans.

Hell is a land of
horror, where the
wicked are tor-
mented, because
they loved dark-
ness rather than
light.

“Par nan ordre wonand es,” says he,
6832 “Bot uglynes pat ever mare sal be.”
And forpi pat pe synful in pair lyf here,
Lufed ay myrknes of syns sere,
And wald noght turne pam when pai myght,
6836 Fra pat myrknes til Goddes light,

It es right pat pai duelle pare,
 In pat hidus myrknes ever-mare,
 And never-mare aftir light se;
 6840 A strang payne til pam pat sal be.
 Þe sevend payne es of þe fourtene
 Þe sight of devels pat sal be sene
 Omang þe synful pat sal be in helle,
 6844 In whas company pai sal ay duelle.
 Þat sight sal be swa hidus to se,
 Þat alle þe men of cristianté
 Couthe noght, thurgh witt, ymagyn right,
 6848 Ne descryve swa hydus a sight,
 Als pai þan sal se in helle ever-mare,
 Of ugly devels pat sal be pare,
 For þan sal be ma devels in helle,
 6852 Þan any tung can reken or telle;
 And ilkan sal mare grysely seme
 Þan any man can ymagyn and deme:
 For swa hardy es na man, ne swa balde
 6856 In pis world, nouthur yhung ne alde,
 If he myght right consayve in mynde,
 How grysely a devel es in his kynde,
 Þat durst for alle gude of mydlerde
 6860 A devel se here, swa suld he be aferde;
 For þe hardyest man in flesshe and bane
 Þat here lyfes, yf he sawe ane
 Of þa devels in pair awen lyknes,
 6864 Suld wax wode for ferde and be wittles.
 For-why na witt of man may endure
 To se a devel in his propre figure.
 How sal pai fare þan pat ay sal pam se,
 6868 And ay in company with pam be?
 Þe synful sal ever-mare on pam luke
 For þus we fynde wryten in boke:
In inferno videbunt eos, facie ad faciem,
 6872 *quorum opera in terris dilexerunt.*
 "In helle pai sal pam se, face to face,
 Whas werkes pai lufed and folowed þe trace,

VII. The seventh
 pain is the 'sight
 of devils'.

There are more
 'ugly' devils in
 hell than any
 man can reckon
 or tell.

The sight of a
 devil would cause
 the hardiest man
 to become mad
 for fear.

The sinful shall
 ever look upon
 devils.

This sight shall
cause much cry-
ing and sorrow.

Whilles pai war here in erthe lyfand;”

6876 And with pat syght, als I understand,

pai sal duleful crying and sorow here,

For Saynt Austyn says on pis manere:

Demonēs igne scintillante

6880 *videbunt, et miserabilem*

clamorem flencium et la-

mentancium audient.

The wicked shall
see the devils
through the
sparks of fire
that shall fly
about.

“pai sal se par devels with eghe,

6884 Thurgh sparkes pat of pe fire sal fleghe,

And here par-with on ilka party,

pe wreched synful grete and cry.”

And pe sorow and dule pat pai sal make,

6888 Sal never-mar par cees ne slake;

And forpi pat pat here hated to se,

And to here pat pat gude suld be,

And parfor it es reson and rygth,

6892 Pat pai ay se pat grysely syght,

And pat pat¹ heryng haf of duleful dyn,

To eke pair payn for pair sin.

VIII. The eighth
pain is ‘horrible
venemous ver-
min’ that shall,
moving to and
fro, gnaw and
suck the sinful.

pe aghtend payne, als pe buke says us,

6896 Es pe horribel vermyn venemus.

pe whilk sal on pe synful rouke,

And ever-mare pam gnaw and souke,

Als ugly draguns, and nedders kene;

6900 And tades swa hydus was never here sene

And othir vermyn ful of venym,

And wode bestes grysely and grym,

pat with tethe sal with pam ay gnaw and byte,

6904 On alle pair lyms, whar pai had delite

Synful werkes here for to wirk,

Agayne pe law of God and of haly kyrk.

pus for pai did ay ogayns Goddes lawe,

Thus shall they
suffer because
they thought sin
sweet.

6908 Vermyn and wode bestes sal pam ay gnawe,

For pair syn pat pam thocht here swete,

parfor God says pus thurgh pe prophete:

Dentes bestiarum immittam in eos, cum furo-

6912 *re trahencium in terra atque serpencium.*

¹ pai?

- "I sal send in þe synful", says he,
 "þe tethe of bestes þat felle sal be
 With wodenes of þam in-til erthe drawand,
 6916 And of nedders þam fast gnawand."
 Þussal wode bestes and vermyn gnaw þam ay wild beasts and
vermin shall re-
main with the
wicked for ever.
 And never-mare pas fra þam oway;
 And þat payne þe synful byhoves ay dreghe,
 6920 For-why þair vermyn sal never dieghe,
 Bot ever-mare lyfand with þam duelle,
 Þarfor God says þus in þe godspelle:
Vermis eorum non morietur,
 6924 *et ignis eorum non exstinguetur.*
 "Þair vermyn salle never deghe," says he, Their vermin
shall never die.
 "Ne þair fyre salle never slekend be;"
 And to þat says þus Saynt Austyne,
 6928 Þat spekes here of þat vermyne:
*Vermes infernales sunt immortales qui, ut pis-
ces in aqua, ita vivunt in flamma.*
 He says, "vermyn of helle salle ay lyfe,
 6932 And never deghe þe synfulle to gryefe,
 The whilk salle lyfe in þe flawme of fyre, The vermin
shall live in the
flame of fire, as
fishes do in clear
water.
 Als fyssches lyfes in water schyre."
 Þat vermyn on þam salle ay crepe,
 6936 In þam fest þair clokes full depe;¹
 Þai salle umlapp þam alle aboute,
 And gnaw on ilka lym and souke;
 With vermyn þai salle alle coverd be,
 6940 Swa þat na lym of þam salle be fre,
 And swa þai salle be ay gnawand
 On þair lym, whether þai lyg or stand;
 Vermyn in helle salle be þair clethyng
 6944 And vermyn salle þare be þair beddyng. Vermin shall be
the clothing of
the wicked.
 Na clathes þai salle have to gang in,
 Ne na beddes to lyg in bot vermyn,
 Wharfor I fynd wryten þare I have red,
 6948 How þe prophete discryved swilk a bed
 To þe kyng Nabogodonosor,
 And sayd þus to mak him ferd þarfor:

¹ And in þaim feste þair clowes ful depe (MS. Harl. 6923).

Subter te sternetur tinea, et

6952 *operimentum tuum vermes.*

Worms shall be
the bed of the
sinful.

He says "of wormes pi bed salle be

pat salle be strewed thyk under pe,

And pi covertoure on pe sene

6956 Salle be vermyn fulle felle and kene."

Such beds are
prepared for
those that dwell
in hell.

Swilk beddes er ordaynd in helle

Ffor synfulle men pat par salle dwelle.

Pus salle pai be pyned for pair syn,

6960 Ever-mare with fyre and vermyn,

And with many other payns ma;

Ffor God vouches safe pat it be swa,

Ffor pus fynd we wryten in haly wrytt,

6964 In a boke of pe Bibelle pat hate Iudyth:

Dabit dominus ignem et vermes

in carnes eorum, ut urantur

et senciant, usque in sem-

6968 *piternum.*

It says "fyre and vermyn pat ay salle lyfe,

Our lord tylle pe flesch of synfulle salle gyfe,

Swa pat pai salle bryn ever-mare,

6972 And ay fele of vermyn bytyng sare."

This pain sur-
passes all earthly
pain.

Pis payne es mare to fele and se,

pan alle pe paynes pat may be

In pis werld here, mare and les,

6976 Als pe boke openly bers witnes,

Pus salle vermyn in helle be gret payne,

Bot yhit may men say here ogayne,

Ffor men may in som boke wryten se

6980 Pat after pe gret dome pat last salle be,

Na quyk creature salle lyf pan,

Bot anely aungelle, develle and man,

'How suld in helle pan or ourwhare elles,

How may vermin
live in hell since
no living thing
shall live after
the doom?

6984 Any vermyn lyf als men telles,

Or any other best pat moght dere?"

To pis may men gyf answer

On pis manere, wha-swa kan;

6988 Pe vermyn pat salle be pan,

- Als I understand, noght elles es
 Bot devels in vermyn lyknes,
 Pat salle byte and knaw pe synfulle pare,
 6992 To eke pair payne and mak it mare.
 Pus salle pe devels gnaw pam with-out,
 In lyknes of vermyn alle about.
 And pair conscience als vermyn,
 6996 Salle gnaw pam over-alle with-in,
 And pat gnawying salle be fulle hard,
 Of whilk I salle speke sone afterward.
 Pat vermyn in helle salle be mare grysely
 7000 Pan vermyn here es, and mare myghty.
 By vermyn here pan pat greves sare,
 Men aght to drede pe vermyn pare;
 And forpi pat pe synfulle was here namely,
 7004 Ay fulle of hateredyn and of envy,
 And wald noght amend pam of pat syn,
 Bot lete it gnaw pam ay with-in,
 It es ryght and skylle thurgh Godes lawe,
 7008 Pat pe vermyn in helle ay pam gnawe.
 Pe neghend payne es to understand,
 Dyngying of devels with hamers glowand;
 Ffor pe devels pe synfulle salle ay bete
 7012 With glowand hamers huge and grete
 And als smyths strykes on pe yren fast,
 Swa pat it brekes and brestes at pe last,
 Right swa pe devels salle ay dyng
 7016 On pe synfulle, with-uten styntyng;
 And with hamers gyf swa gret dyntes,
 Patalle to powdre moght stryke hard flyntes;
 Ffor harder dyntes gaf never engyne,
 7020 Pan pai salle gyf, als says Saint Austyne:
Sicut machina bellita percutit
muros opidi, ita demones ym-
mo asperius et crudelius, corpora malorum
 7024 *et animas flagellabunt, post iudicium.*
 He says "als men may se ane engyne cast,
 And at pe walles of a castelle stryke fast

The devils take
the likeness of
vermin.

IX. The ninth
pain is beating
by 'devils with
glowing ham-
mers.'

The devils shall
strike the sinful
without ceasing.

As a warlike
machine strikes
the walls of a
city,

So shall devils
strike the souls
and bodies of
the wicked.

With a stane pat es huge and hevy,
7028 Swa salle devels stryke pase¹ mare felly
þe ille bodyse and saules pat salle dwelle,
After þe last gret dome in helle."

þus salle pai dyng on þam ever-mare,
7032 With gret glowand hamers, and nane spare.
And þis payne tylle þam salle be endles,
Als þe bok here-ol bers witnes;

Ffor þai salle have power ay and leve,
7036 þe synfull men to dyng and greve,
Als in a boke es schewed tylle us,
þat Saynt Austyne made, þare he says þus:

Parata iudicia blasphemtoribus, et percu-
7040 *cientibus malleis stultorum corpora.*

The sinful shall
thus suffer for
neglecting 'holy
discipline.'

"þe domes salle þan be redy
Tille þe sklaunders of God alle myghty,
And tylle pase pat salle be ay smytand
7044 þe bodyse of synfulle with melles in hand."

And forþi pat þai wald noght take
Haly disciplyne here, for Godes sake,
þarfor þe devels salle stryk þam þare,
7048 With hevy melles ay, and nane spare.

X. The tenth
pain is gnawing
of conscience.

þe tend payne es þe gnawyng with-in
Of þair conscience pat never salle blyn;
Ffor with-in þam salle þe worme of conscience frete

7052 Als with-uten salle do vermyn grete,
And swa salle pai ever-mare, with-uten dout,
Be gnawen and byten with-in and with-out.
Ffulle mykelle sorow salle þan be in helle

The wicked shall
ever make la-
mentation.

7056 Omang þe synfulle pat þare salle dwelle;
Ffor þai salle ever þus cry and say,
'Allas! Allas! and walaway!

Whi ne wald we never are trow,
7060 What payne and sorow here es now.'
þan salle pai pleyne þam of þair wickednes,
And say þus, als in boke wryten es:

Quid nobis profuit superbia, quid divicia-
7064 *rum iactancia, omnia transierunt velud um-*

¹ þuse?

*bra, et tanquam nuncius percurrens, et tanquam
na vis procedens in fluctuantem aquam, et tan-
quam avis transvolans in aere, cuius itineris non*

7068 *est invenire vestigium.*

“What awayld us pryde“, pai salle say,

“What rosyng of ryches or of ryche aray?

Alle pat pomp als we se now,

7072 Es passed oway als a schadow,

And als messenger bifore rynand,

And als schypp pat gase in water flowand,

And als foghel fleghand in pe ayre als wynd,

7076 Of whase gate men may na trace fynd.”

pus salle alle pair pomp oway pas,

And be als thyng pat never was,

pan salle pam thynk when alle es oway,

7080 Alle pair lyfe here bot als ane howr of a day,

pof pai never so lang had lyfed here,

pai may say on pis manere:

‘Right now born we war in pe world to be,

7084 Ryght now in alle our delytes lyfed we,

Ryght now we degged and passed oway

Now er we in helle and swa salle be ay,’

pan salle pai knaw how ille pai haf lyfed,

7088 When pe worme of conscience pam has greved,

pat with-in salle pam ay gnaw and byte

Ffor pai in vanyté had here delyte,

And for-pi pat conscience styrd pam noght,

7092 To forsake pair folyes pat pai wroght,

Bot folowed ay here pair flesschly wille;

parfor it es gud, ryght, and skylle,

pat pe worme of conscience with-in,

7096 Ever-mare in helle pam gnaw for pair syn.

pe ellevend payne es teres of gretynge

Of pe synfulle pat, with-uten styntyng,

Sal grete ever-mare, als says pe boke;

7100 Ffor-ghi what for sorow, and what thurgh smoke

And what thurgh cald, and what thurgh hete

pat pai salle thole, pai salle ay grete,

They shall say:
‘What availed us
all our pride,
boast of riches
and rich array,
which like a sha-
dow has passed
away?’

The gnawing of
conscience shall
remind them of
their vanity

XL. The eleventh
pain is, scalding
tears.

Tears shall ever
more run from
the eyes of the
wicked.

And þus teres fra þair eghen salle ryn
7104 Ever-mare and never salle blyn.

Swa mykelle water als salle falle þan,

Ffra a mans eghe may gesce na man;

Ffor-whi þai salle ay be gretand,

7108 And þair teres salle be ay flowand,

And fra þair eghen ryn swa fast,

And þair gretyng swa lang salle last,

þat in alle þe world here, als I wene,

In all the world
is not so much
water seen as
shall fall from
their eyes.

7112 Es noght swa mykelle water sene,

Als fra þair eghen salle falle þare;

Ffor þai salle be gretand ever-mare.

Wharfor Saint Austyn says þus,

7116 Whase wordes er auctentyke tylle us:

In inferno plures effundentur lacryme

quam sunt in mari gutte.

More tears are
shed in hell than
there are drops
in the sea.

“In helle,” he says, “out-yhetted salle be,

7120 Ma teres þan dropes er in þe se,”

þe synfulle salle þare þus ever-mare grete,

And þair [teres] salle be of swa gret hete,

þat þe water þat þan salle doun-ryn,

7124 Ffra þair eghen, salle þam schald and bryn,

Ffor it salle be hatter þan ever was

Molten led or welland bras,

Als I have herd gret clerkes telle,

7128 þat has descryved þe payns of helle;

And for-þi þat þai had here ay lykyng

In þair syn and never forthynkyng,

Ne sorow þarfore, for þam thocht it swete,

7132 þarfor þai salle in helle ay grete,

And with þair teres be schalded sare,

To eke þair paynes, als I sayd are.

XII. The twelfth
pain is disgrace.

þe twelfte payne es schame and schenshepe,

7136 þat þe synfulle salle have in helle swa depe,

Of ilka syn þat ever þai dyd;

Ffor-whi þare salle be knawen and kyd

Alle þair syns of thocht, or word and werk,

7140 Als says Saint Austyne þe gret clerk:

Omnia in omnibus patebunt, et se ab-

scondere non valebunt.

“Alle pair syns in þam salle shewed be
7144 And þai may nouthur þan þam hyde ne fle.”

þai salle have mare schame of pair syn þare, The disgrace of
the wicked in
hell.

And pair schendschepe salle be mare,

þan ever had any man here in thocht

7148 Ffor any velany þat ever he wroght,
And þat schame with þam salle last ay,

And never salle pas fra þam oway;

þai may say þus þat þare þan dwelles,

7152 Als þe prophete in þe psauter telles;

*Tota die verecundia mea contra me est, et
confusio faciei mee cooperuit me.*

þat es, “my schamefulnes,” says he,

7156 Alle day es ogayns me,

And þe schenschepe of my face

Salle cover me, in ilka place.”

þai salle swa schame ay of pair syn,

7160 þat þam salle thynk als þai suld bryn,

Ffor þe gret schame þat þai salle have þare,

þat never salle cese, bot last ever-mare;

Wharfor if na payne war in helle,

7164 Bot þat schame anely, þat I of telle,

It suld be tylle þam þare mare payne,

þan any man couth here ordayne;

And forþi þat þai here in pair lyfe,

7168 Durst never for schame of syn þam schryve,

Bot with-uten schame to syn was bald,

It es ryght þat þai have, als I tald,

Schame in helle for pair syn,

7172 Of whilk þai wald here never blyn.

þe threttende payne es, als clerkes wate,

þe bandes of fyre brynand fullæ hate,

With whilk þe synfulle salle be bonden,

7176 Als in som boke wryten es fonden;

And þa bandes of fyre salle never slake.

Ffor þai wald never pair syn forsake,

For shame shall
they burn,

And be through
it in more pain
than is possible
here.

XIII. The thir-
teenth pain is
bonds of fire
with which the
sinful shall be
bound.

The sinful in
hell shall be
bound with burn-
ing chains.

7180 *Þai salle be with þa bandes brynand,*
In helle hard bonden, both fote and hand,
And straytely streyned ilka lym,
Thurgh þe devels pat er ugly and grym.
7184 *Þair wonyng in helle salle be endeles,*
Omang stynk and fylth in gret myrknes,
Whare ever es nyght and never day,
Als men may here gret clerkes say.

7188 *Þan salle þai fele, when þai þare come,*
Godes vengeance thurgh ryghtwise dome,
Ffor þair syn pat him here myspays,
Wharfor God þus in þe goss pelle says:

7192 *Ligatis manibus et pedibus, mittite*
in tenebras exteriores.

“Lat bynd þair hend and þair fete fast,
And in-to þe utter myrknes þam cast,”
þat es in þe deppest pytt of helle,

7196 Whare mare sorow es þan tong may telle.

Their heads shall
be turned down-
ward and their
feet upward,

þare salle þair hevedes be turned dounward,
And þair fete upward bonden hard,
And þair bodyse be streyned bi fete and hed,

7200 With brynand bandes glowand red;

þai salle be pyned on þis manere,
With other paynes many and sere,
Als a gret clerk says openly,

7204 In a boke pat he made thurgh study,
Of sere questyons of divinité,

þat es cald ‘Flos Sciencie’

þat es on Ynglys ‘þe flour of konyng’

7208 Whare wryten es many privé thyng;

In þat boke þus he telles,

How þai salle hyng þat þar þan dwelles:

Capita, inquit, eorum erunt ad-invicem deorsum versa,

7212 *pedes sursum erecti, et undique penis distenti.*

He says “in þe grond of helle dongeoune

“þe hevedes of synfulle salle be turned doune,

And þe fete upward fast knytted

And in strong
pains they shall
be strained and
racked.

7216 And in strang payns be streyned and tytted.”

- And for-pi, pat pai war here ay redy
 To syn, with sere lyms of pair body,
 Parfor pai salle be bonden pare
 7220 Be divers lyms, als I sayd are,
 With brynand bandes hate glowand,
 Pat ever mare salle be lastand;
 And for-pi pat pai wald noght God knaw,
 7224 Na kepe pe ordre here of his law,
 Bot turned pam ay fro God-ward,
 And on pe world pair hertes sett hard,
 And swa mysturned here pair lyfyng
 7228 In-tylle vanyté and flesschly lykyng,
 Parfor it es ryght and resoune,
 Pat pai be turned up-swa-doune,
 And streyned in helle and bonden fast,
 7232 With bandes of fire pat ay salle last.
 Pe fourtende payne es despayre to telle,
 In whilk pe synfulle salle ay dwelle,
 With-uten hope of mercy pan,
 7236 Ffor Salamon says pus, pe wise man:
Omnes qui ingrediuntur ad infernum non rever-
tentur, nec apprehendent semitas vite.
 He says "alle pase pat tyllle helle wendes,
 7240 And in despayre salle be omang fendes,
 Salle never after turne ogayne,
 Ne tak pe ways of lyfe certayne."
 For when pai er dampned thurgh iugement,
 7244 And with body and saule tille helle er sent,
 Pai salle never after, with-uten dout,
 Have hope, ne thynk to com out,
 Bot ever-mare dwelle with-uten hope,
 7248 Ffor pus says pe haly man Job:
Quia in inferno nulla est
redempcio.
 "Ffor in hell", he says, "es na redempcyoun"
 7252 Thurgh na help of frende; for na devocyone
 Of prayer, ne almusdede, ne messe,
 May pam help, ne pair payn mak les.

The sinful shall
 be bound for
 ever with burn-
 ing bonds.

XIV. The four-
 teenth pain is
 despair.

There is no re-
 demption for
 those in hell.

No hope in the
hearts of those
in hell.

A strang payn salle pis be in helle,
7256 Ever-mare pus in despayre to dwelle,
With-uten hope of recouwerere.
Pis passes alle pe payns of pis lyfe here,
Ffor here has na man payn swa strang,
7260 Pat he ne has som tyme hope omang,
Outher of remedy pat men may kast,
Or pat it salle end and noght ay last;
Elles suld pe hert, thurgh sorow and care,
7264 Over-tyte fayle, warn som hope ware;
Ffor in sorow here hope comfortes best.
And mensays, warn hope ware it suld brest.
Bot in helle na hope may falle in thocht,
7268 And pair hertes brest may noght;
Ffor pai er ordaynd to lyf ay pare,
Swa pat pai may be pyned ever-mare.

Death is better
than continual
pain.

Bot pe lyfe of pam in pat stede
7272 Es wers and bytterer pan pe dede.
Bot better it war to be fully slayne,
Pan over-lang lyfe in strang payne;
Bot pe synfulle salle ay pare in payne be,
7276 And na ded may pam sla bot ay pam fle,
Als pe boke openly schewes us,
Whare we may fynd wryten pus:
Mors fugiet ab eis.

The wicked who
are in hell, shall
desire to die,
but death shall
flee from them.

7280 "Pe ded", pat here es strang and hard
"Salle ay pan fle fra pam-ward,"
Pe payns of pe ded pai salle ay dreghe,
Bot pai salle never-mare fully deghe;
7284 Pai salle ay lyf in sorow and stryfe,
Bot pair lyf salle seme mare ded pan lyfe;
Pair lyfe in mydward pe ded salle stand,
Ffor pai salle lyfe ever-mare degband,
7288 And deghe ever-mare lyfand with-alle,
Als men dose pat we se in swowne falle;
And for-pi, pat pai here mykelle lufed syn,
And thurgh over-mykelle hope ay lyfed par-in,

7292 And to leve pair syn had never wille,
 parfor it es gud, ryght and skylle,
 pat pai be ay for pair foly,
 In helle with-uten hope of mercy.

7296 Now have I schewed yhow, als I couth telle,
 pe fourtene generalle payns in helle;

Bot yhit es over pase a payne generalle, The greatest pain
in hell is the
great yearning
for the sight of
God.
 pat of alle other es mast principalle,

7300 pat es tharnyng for ever of the syght namly,
 Of our Lord God alle-myghty.

Ffor whilk syght pat pai for ever have tynt,
 pai salle have sorow pat never salle stynt;

7304 And pe sorow pat parfor salle falle

Salle be mast payne to pam of alle,
 For als pe syght of God in heven, es
 Mast ioy of alle other, mare and les,

7308 Right swa pe tharnyng for ever of pat syght,
 Es pe mast payne in helle dyght;

Ffor alle pe payns pat in helle may be,
 Suld nocht pam dere if pai moght him se.

7312 Yhit salle pare be sere payns many ma
 Als pe boke says, and mare sorow and wa

The pains of
hell cannot be
reckoned.

pan alle pe men of erth, ald and yhong,
 Moght thynk with hert or telle with tong,

7316 pat pe synful men pat salle wende

Tille helle salle have with-uten ende,
 pe whilk payns and sorow salle never cees;

Ffor pare salle never be rest ne pees,

7320 Bot travail and stryfe with sorow and care,
 Fulle wa salle pam be pat salle dwelle pare;

pai sall thynk on nathyng elles,

Bot on pair payns, als som clerkes telles,

In hell the
wicked shall
never be at
peace.

7324 And on pair syn pat pai here wroght,

Swasalle payns and sorow troble pair thocht;

Ffor pare salle be pan herd and sene,

Alkyn sorow and trey and tene.

7328 pare salle be wantyng of alkyn thyng,
 In whilk moght be any lykyng,

- And defaut of alle thyng pat gud moght be,
 And of alle pat ille es gret plenté.
- In hell shall be 'doleful din.' 7332 In helle salle be pan fulle dolefulle dyn,
 Omang pe synfulle pat salle dwelle par-in,
 Pat ever-mare salle pus cry and say:
 "Allas, allas and walaway!
- 7336 Pat ever we war of wemmen borne,
 Ffor we er fra God for ever lorne?"
 Pan salle pai grete and goule and with teth gnayste
 Ffor of help ne mercy par pam noght trayste.¹
- Devils shall roar and yell about the wicked; 7340 Pe devels about pam pan in helle,
 On pam salle ever-mare rare and yhelle;
 Swa hydus noyse pai salle pan make,
 Pat alle pe world it moght do qwake,
- 7344 And alle pe men lyfand pat herd it,
 To ga wode for ferd and tyne pair witt.
 Pe devils ay omang on pam salle stryke,
 And pe synfulle pare-with ay cry and skryke;
- 7348 Pare salle be pan mare noyse and dyn,
 Pan alle pe men of erth couth ymagyn;
 Ffor pare salle be swilk rareyng and ruschyng
 And raumpyng of devels and dyngyng and dusching
- 7352 And skrykyng of synfulle, als I said are,
 Pat pe noyse salle be swa hydus pare,
 Omang devels and pase pat salle com pider,
 Ryght als heven and erth strake togyder.
- 7356 Ane hydus thing es it to telle
 Of pe noyse pat salle pan be in helle;
 Pe devels, pat ay salle be fulle of ire,
 Salle stopp pe synfulle ay in pe fyre,
- Full of ire they shall stuff the wicked in the fire. 7360 Swa pat pai salle glowe ay als fyre brandes
 And ay when pai may weld pair hands,²
 Ffor sorow pai salle pam hard wryng;
 And walaway pai salle ay syng.
- 7364 In helle salle be pan swa gret thrang,
 Pat nane may remow for other ne gang.

¹ Pai salle gret and with teth gnayste,
 For mercy par paim nane traiste (MS. Harl. 6923).

² MS. Harl. 6923 reads *styr* for weld.

- On na syde, backward ne forward
 Ffor pai salle be pressed togyder swa harde,
- 7368 Als pai war stopped togyder in ane oven,
 Ffulle of fyre bineth and oboven;
 Bot never-pe-les helle yhit es swa depe,
 And swa wyde and large, pat it moght kepe
- 7372 Alle pe creatures, les and mare,
 Of alle pe world if myster ware.
 Ilka synfulle salle pare on other prese,
 And nane of pam salle other eese,
- 7376 Bot ever fyght togyder and stryfe,
 Als pai war wode men of pis lyfe,
 And ilk ane scratte other in pe face,
 And pair awen flessch of-ryve and race,
- 7380 Swa pat ilk ane wald him self fayn sla,
 If he moght, swa salle him be wa,
 Bot pare-to salle pai haf na myght,
 Ffor pe ded salle never mar on pam lyght.
- 7384 Ffulle fayn pai wald pan ded be,
 Bot pe ded salle ay fra pam fle;
 After pe ded pai salle yherne ilk ane,
 Als in pe apocalypse schewes Saint Iohan:
- 7388 *Desiderabunt mori, et mors fugit ab eis.*
 "Pai sall yherne", he says, "to deghe ay,
 And pe ded salle fle fra pam oway;"
- 7392 Omang pam salle ay be debate,
 Ilk ane of pam salle other hate.
 Pai salle be fulle of hateredyn pan;
 Ilk ane salle other wery and ban,
- 7396 And say "cursed kaytif and wa worth pe,
 And weryed mot pou ever be,
 And weryed mot pai be ever-mare,
 Pat pe gat and pat pe bare,
- 7400 And pe tyme pat pou was born alswa,
 Ffor pi payne es tylle me sorow and wa;
 It pynes me and greves me sare,
 Als mykelle als myne awen payn or mare,

The wicked shall
 be pressed as into
 an oven, full of
 fire beneath and
 above it, never-
 theless hell is
 large enough to
 hold all the
 wicked.

The damned
 shall scratch each
 others faces.

They shall be
 full of hatred
 and shall curse
 their fellows.

- 7404 Ffor my payne it ekes, and mase mare grevus.”
 Ilk ane tylle other pan salle say pus.
 Those in hell shall curse each other;
 pus ilk mans payne salle other dere,
 And nane of pam salle other forbere;
 7408 Noutherson, ne doghter, ne syster, ne brother
 Ffader ne moder, ne yhit nane other;
 Ffor ilk ane salle other hate dedly,
 And ilk ane gryn on other and cry.
 7412 Ilk ane salle gnaw pair awen tonges in sonder,
 And ilk ane salle pare on other wonder.
 pus in helle salle pai far ay,
 And par-with sklaundre God and say:
 They shall slander God;
 7416 “Whar-to made God us tylle his lyknes,
 And lates us now dwell pare sorow ay es;
 Bot it semes pat God made us in vayne,
 When we er pus putted tille endles payne,
 7420 Or he us made for noght els to dwelle
 In erth, bot to be fyre brandes in helle.”
 And curse the day of their birth.
 pai salle wery pe tyme pat pai war wroght,
 And say “allas whine war we noght.”
 7424 pus salle pai sklaundre God omang,
 Swa hard pair payns salle be, and swa strang;
 pai salle ilk ane on other stare and gryn,
 Als wode men dose here, and makes gret dyn;
 7428 An hydus thing to here it ware,
 Wha-swa couth telle pe payns pare,
 Als properly als pai salle pare be.
 Bot pat couth noght alle pe men of cristianté.
 7432 Ne alle pe clerkes pat ever had witt,
 Sen pe world bigan, ne pat lyfes yhit
 Couth never telle, bi clergy, ne arte
 Of pa payns of helle pe thowsand parte.
 7436 Ffor pe noumbre of payns pat pare griefes
 Passes pe mens witt pat here liefes,
 Or pat ever lyfed in any degré,
 And pat may men bi skylle pus se;
 7440 Ffor ilka syn pat pe synfulle has wroght,
 Whar it never swa lytelle venyalle thoght,

The pains of hell
are innumerable.

- þai salle have certayne payne pare,
 After þat þe syn es les or mare.
 7444 Wha couth þan telle, war he never swa wyse, There is a pain
for every sin;
 Alle þe syns and alle þe folyse,
 Both dedly and alswa venyale,
 And leve nane untald, gret ne smale,
 7448 þe whilk a man has here fallen in,
 Ffra þe tyme þat he first bigan to syn,
 Both in thocht, in word and dede?
 Alswa say nane es þat tyme couth rede.¹
 7452 And for ilka thing done here in vayne,
 In helle es ordaynd certayne payne
 Tille synfulle men þat salle dwelle þare.
 þan bihoves þam, als I sayd are,
 7456 Ffor ilka syn þat þai dyd here, And for every
thing done here
in vain.
 Have certayne payne singulere;
 And for ilka manere of syn and foly,
 Be pyned in helle specyaly.
 7460 And als oft-sythe als þai here newed þair syn
 Als oft-syth þair payn salle new þare bigyn;
 þarfor swa many payns tulle þam salle falle, So many pains
shall there be in
hell that no wis-
dom may com-
prehend them all.
 þat na witt may comprehende þam alle;
 7464 Ffor na syn þat þai ever here dyd,
 Dedly ne veniele, salle be hyd,
 Bot alle openly sene and nan be laynd,
 Ffor whilk salle be þare sere payns ordaynd;
 7468 Wha moght þan alle þe payns telle,
 þat þe synfulle men salle have in helle?
 Ffor-whi if a man fra hethen pass oway
 In a dedly syn, at his last day,
 7472 Ffor ilka venyel syn, þat ever dyd he,
 He salle þan diversly pyned be;
 And als oft renoueld² salle be ilk payne, The least pain
of hell is greater
than all the pains
of this world.
 Als he turned new tulle ilk syn ogayne.
 7476 And þe lest payne þare es mare to se,
 þan alle þe payns of þis world may be,

¹ Als wha say na man couth thaim rede (MS. Harl. 6923).

² renewed?

The sorrow of
this world is but
joy compared
with the pains
of hell.

Ffor alle þe payns of þis world here,
þat ever was sene fer or nere,
7480 Als to þe lest payne þare moght noght be tald,
Bot als a bathe of water, nouth er hate ne cald¹
Ffor alle þe sorow of þis world, ilka dele,
War noght bot als solace and ioi to fele,

7484 Als to regard of þe lest payne,
þat es in helle; þis es certayne,
Ilk synfulle salle haf syght þare
Of alle þe payns, both les and mare,
7488 þat alle þe synfulle men salle dreghe.
þan salle ilk ane se þare with eghe
Men and wymmen, many a thousand,
On ilk syde about, in sere payns dwelland;

The sight of an-
other's pain shall
be a source of
suffering to the
damned.

7492 And þat syght, þat ilk ane salle þare se
Of ilka payne, tulle þam payne salle be;
Ffor alle þe payns þat salle falle tulle ilk man
Salle be sorow tulle alle þat sese þam þan.

7496 þu salle ilk ane dreghe mare payn in helle,
þan hert moght ever think or tong telle;
What of payns þat to þam-self salle be dyght,
And what of payns þat þai salle have of syght.

7500 Ffor alle þe payns, þat þare salle be knawen,
Salle greve ilk man als mykelle als his awen;
Swilk payns to here, als men may here rede,
Aght to mak ilk man of helle have drede;

If a man under-
stood what were
the sufferings of
those in hell, he
would hate all
folly.

7504 For I trow þat here es no man lyfand,
Swa hard-herted, þat wald understand
And trow what payns in helle er wroght,
þat he ne suld have gret dred in thocht,

7508 þe whilk suld mak him hate alle foli,
Wharfor he war swilk payns worthy.

The least pain
of hell is greater
than all the pains
of this world.

Bot alle pase þat wille þair syn forsake,
Whils þai lyfe here, ar þe ded þam take,

7512 And of alle thing have forthynkyng
þat þai have done ogayns Godes bydyng,

¹ Als a leuke bath nouth er hate ne calde (MS. Harl. 6923).

And turn þam tylle God fra þair syn,
 And ask his mercy and trayst þar-in,
 7516 And be lufand un-tylle him and bowsom,
 In þa payns of helle salle never com,
 Bot tylle þe blys of heven mon þai wende,
 And have þare þair lykyng with-uten ende.
 7520 Here have I spoken of þe payns of helle,
 Als yhe have herd me openly telle,
 And of þe sext part of þis boke made ende.
 Now wille I tylle þe sevend part wende,
 7524 Þat es þe last part of alle;
 Þe whilk spekes als I shew yhow salle,
 Specialy of þe ioyes in heven,
 Þat er mare þan any tong may neven.
 7528 Bot fyrst I wille schew yhow whare heven es,
 Als clerkes says and þe boke bers witnes;
 And efter þat I salle schew yhow mare,
 And telle yhow of sere ioyes þat er þare.
 7532 Here bygyns þe sevend part of þis boke
 Þat es of þe ioyes of heven.
 Many þe blys of heven covaytes,
 Bot fone þe ryght way pider laytes;
 7536 And som thurgh syn er made so blynd,
 7536* Þat þe right way pider þai kan noght fynd,
 Som wald be þare, with-uten dout,
 Bot þai wille noght travaille þare about;
 Bot whasa wille tak þe way pider-ward,
 7540 Behoves in gud werkes travaille hard;
 Ffor tylle þe kyngdom of heven may no man com
 Bot he ga bi þe way of wisdom;
 Þe way of wysdom es mekenes
 7544 And other virtuse, mare and les.
 And þat way es cald a gastly way,
 Bi whilk men suld here travaille ay,
 Þat es þe way þat ledes men even
 7548 Untylle þe hegh kyngdom of heven.
 Bi other way may nane, bot he fleghe,

Those who turn
to God here,
shall never feel
the pains of
hell.

Many desire the
the bliss of hea-
ven but few seek
the right way.

Man may only
reach heaven by
the way of wis-
dom.

Heaven is the
highest place
that God has
made.

Pass up tyllē heven it es swa heghe;
Ffor it es þe heghest place þat God wroght,
7552 And þe first, when he made alle thing of noght.

Na man may gesce swa lang space,
Als es fro hethen untyllē þat hegh place;
Ffor bitwene us and þat heghe heven

7556 Es alle þe firmament to neven,
þe¹ clerkes bi skylle hevens calles,
þe whilk er ay moveand als falles.

þus er oboven us hevens sere,
7560 Bot alle er þa noght olyke clere;
Ffor þe heghest heven es wele bryghter
þan þe other hevens þat er lagher;

Ffor þe heghest has swa mykelle bryghtnes,
7564 And swa fayre and swa delytable es,
þat alle þe men of erth couth noght
Swa mykelle ymagyn, ne think in thoght.

God has made
several heavens.

Sere hevens God ordaynd for sere thyng,
7568 Bot þe heghest God made for our wonyng.
þese hevens er oboven us heghe,
Als clerkes says, þat er wise and sleghe;

1. The starry
heaven.

Ane es, þat we þe sternerd heven calle,
7572 þare þe planetes and þe sternes er alle,
þat men may se here, on nyght, schyne;

2. The crystalline
or watery heaven.

Ane other es, þat clerkes calles cristallyne,
þat next oboven þe sternerd heven es,

7576 And es mare þan þat of wydenes;
Som clerkes it calles on pis manere;

þe water heven, þat es als clere
Als cristalle, þat hoves oboven þare,

7580 Ryght als water þat frosen ware;
þus telles Berthelemewe in þe boke
Of propertes of sere thinges to loke:

These two hea-
vens revolve
round the earth,
which is very
small.

þir twa hevens ay about-rynnes,
7584 Both day and nyght, and never blynnes;
þe erth, þat þa hevens about-gase,
Es bot als a poynt Imyddes a compase;

¹ þat?

- Swa lytelle it es semand with-out
 7588 To regard of þa hevens about;
 And Imyddes þe erth es ordaynd helle,
 Þare þe synfulle, þat salle be dampned salledwelle
 Als men may before rede and se,
 7592 And lawer þan helle may na place be;
 Þus both þe hevens about-gase ay
 And never salle ceese untylle domesday;
 Ffor clerkes says þat knawes and sese,
 7596 Of þir twa hevens þe propertese,
 Þat if þai moved noght, alle suld peryssch,
 Both man and beste, foghel and fyssch
 And alle þat under þam may be,
 7600 Þat lyves and growes, both gresse and tre,
 All suld be smored¹ with-uten dout,
 Warne þa hevens ay moved about;
 Ffor if þai stode never swa schort while styлле,
 7604 Alle þat on erth es suld perysch and spylle;
 Þus telles gret clerkes of clergy,
 Þat has bene lered in astronemy
 And knawes þe constellacyouns
 7608 And þe heven þat þe erth envirouns.
 Of þair moveyng þan have yhe no wonder,
 Ffor it noryssch[es] alle þat es þare-under,
 In wate and drye, in hate and cald,
 7612 Ay whils þai move, als I bifore tald,
 Þir hevens about-gase alle erthly thynges
 And þam norysches and forth-brynges,
 Ffor als clerkes says þat to þam tentes
 7616 Þai tempre þe streng[t]he of alle þe elementes
 Ay als þai move whils þai about-ga.
 Bot þe thred heven es oboven þa twa,
 Swa wonderly heghe and swa ferre
 7620 Þat nathyng may be heghere;
 Yhit som clerkes ma hevens nevens,
 And says þat þare er other seven hevens,

Hell in the middle
of the earth, is
the lowest place.

The starry and
the watery hea-
vens revolve con-
tinually, should
they stop all
things would be
destroyed.

The motion of
these heavens
nourishes all
things.

3. The third
heaven is above
the others.

¹ Al schulde be spilt wyth-uten doute (MS. 22283).

Some say that
the planets are
heavens and are
seven in number:

1. Moon, 2. Mer-
cury, 3. Venus,
4. Sun, 5. Mars,
6. Jupiter, 7. Sa-
turn.

The Moon is the
lowest, Saturn is
the highest
planet.

The air may be
called a heaven.

The distance of
the earth from
the moon is
500 winters, so
says Rabbi Moses.

- Pat semes lawer, als men may se,
 7624 Pan pe twa heavens falles to be,
 Ffor-whi pe clerkes pe planetes alle
 Bi certayne skylle heavens pai calle.
 And seven planetes er oboven us;
 7628 Ffyrst pe Mone and Mercury and Venus,
 Sythen pe Son and pan Mars and Iubiter,
 And Saturnus oboven pan pat es hegher.
 Ilk ane pair course about ay mase
 7632 In pair cercles, als God ordaynd hase;
 Pai styk noght fast, als smale sternes dose,
 Ilk ane his course mase thurgh use;
 Ilka planete falles for to be
 7636 Hegher pan other in ordre and degré;
 Pe Mone, pe fyrst and lawest, es sene,
 And Saturnus pe heghest es, als I wene;
 Oboven us er alle pe planetes seven,
 7640 And pe cercle of ilk ane es called ane heven
 Pat er wonderly bryght and fayre;
 Yhit ane other heven es called pe ayre
 Pat es lagher, par pe foghles has flyght,
 7644 And pat heven es mast nere our syght
 Bot it es noght swa clere ne clene
 Als pe other heavens oboven er sene:
 Alle pe cercles of pe planetes alle
 7648 Pat we here clerkes pus heavens calle,
 Er bryght and clere, als pe bokes schewes us
 And ilk planete es ferrer pan other fra us;
 Ffra pe erth untylle pe cercle of pe mone, es
 7652 Pe way of fyve hundreth wynter, and na les,
 Pat es als mykelle space at say,
 Als a man moght ga, in playne way,
 In fyve hundreth yhere fully,
 7656 If he moght lyfe swa lang in body,
 Als a gret philosiphir pat hyght
 Rabby Moyses telles ryght
 Pat thurgh witt mykelle couth se;
 7660 And over pat alle, swa says he,

- pat ilka cercle pat es sene
 Of ilka planete, may contene,
 Als men may fynd wryten here,
 7664 pat way of fyve hundreth yhere
 Als es gesced in brede and thyknes,
 Swa mykelle and thyk ilk ane es,
 pat es at say, als mykelle space here
 7668 Als a man moght ga in fyve hundreth yhere.
 pof pat travaille him suld noght gryfe
 If he here swa lang moght lyfe;
 And fra pe poynt of pe erthe tille Saturnus
 7672 pe heghest planete may be gesced pus,
 pe way of seven thowsand yhere
 And thre hundreth, als es wryten here,
 pat es at say, als es here contende,
 7676 Als mykelle space als a man moght wende
 In seventhowsand yhere, and¹ playn way gang
 And th[r]e hundreth, if he suld lyf swa lang;
 Swa pat ilk yhere be acounted halely
 7680 Of thre hundreth days and fourty,
 And pat pe way of ilka day
 Be fully of fourty myle of way,
 And pat ilka myle fully contene
 7684 A thowsand pases or cubites sene.
 Raby Moyses says alle pis,
 pat er noght alle my wordes bot his;
 Bot whether alle pis be soth or noght,
 7688 God wate, pat alle thyng has wroght,
 Ffor he made alle thyng thurgh myght and sleght
 In certain noumbre and mesure and weght;
 Bot swa sutelle and wise may na man be,
 7692 pat pat mesuryng knawes swa wele als he;
 Ffor na thyng pat may be, mare or les,
 Or pat ever was, tylle him unknowen es;
 Himself fra erth, upward met pat way,
 7696 When he stey tylle heven on halghe Thursday,
 pat wate he best thurgh wytt and sleght,
 What space pat way contened of heght.

Each circle of a planet contains the 'way of 500 years'.

Saturn, the highest planet, is distant from the earth 7300 years;

Each year consists of 340 days

A days journey is 40 miles, and each mile contains 1000 cubits.

Christ measured this distance when he ascended to heaven on Holy Thursday.

Bi alle þe hevens had he gane,
 7700 And passed alle þe sternes ilk ane,
 And up tylle þe heghest heven he went,
 And alle þis way he passed in a moment,
 In þe heghest part of þe sternal heven.

Above the plan-
 ets are the
 stars,

7704 Oboven alle þe planetes seven,
 Standes swa many sternes smale,
 Þat na man may þam telle bi tale,
 Þat standes fast þare, als þe buke pruves,
 7708 And er led about with þe heven þat moves,

Like nails in a
 wheel they go
 about with the
 heavens.

Als nayles er in a whele with-out,
 Þat with þe whele er turned about;
 Bot þe planetes er noght led swa,
 7712 Ffor in pair cercles about þai ga.

The stars appear
 small to us, but
 they are not re-
 ally so.

þe sternes semes smale, als we deme,
 Bot swa smale er þai noght als þai seme,
 Ffor þai er schewed fra us swa fer,
 7716 Þat we may noght se how mykelle þai er;
 Bot þe lest sterne þare þat we on-luke.

Es mare þan erth, als says þe boke;
 Ffor clerkes says, if alle erth in fyre ware,
 7720 And possibel war þat a man war þare,
 Him suld thynk, þof it bryned bryght,
 Les þan þe lest sterne þat schynes on nyght,
 Þan aght þat heven gret space contene,

7724 Þare swa many sternes may be sene.
 Alle þir hevens here sene may be,
 Bot þe alther-heghest heven may na man se.

The highest
 heaven no one
 can see.

Tille þat heven couth clerk thurgh arte,
 7728 þe space gescebi ane hundreth thowsand part

It is so high that
 a stone of a
 hundred men's
 lifting would take
 1000 years before
 reaching the
 earth.

Ffor it es swa heghe, als Sydrak says,
 Þat if a stane þat war of pays,
 Of ane hundreth mens lyftyng,
 7732 Might falle fro þepen, it suld be in fallyng
 A thowsand yhere and na les,
 Ar it come at þe erth, swa heghe it es;
 Bot aungels þat fro heven er sent,

7736 May com doune tylle erth in a moment,

- And up ogayne tylle heven may flegh,
 In pe space of a twynkellyng of ane eghe.
 And swa may a saule pat es clene and lyght,
 7740 Com pider fro hethen in als schort a flyght,
 Thurgh pe myght of God and thurgh noght elles,
 And swa has done many pat pare dwelles;
 Pis may be halden a gret ferly,
 7744 Omang alle pe wonders of God alle-myghty,
 Pat ane aungelle may pass swa many myle,
 Ffra heven tylle hyder, in swa schort awhyle.
 And a saule thurgh Godes myght and grace,
 7748 May fro hethen com pider in swa short space.
 This heven es pe alther-heghest place of alle,
 Hegher es na thyng pat may bifalle,
 Pe whilk alle thyng contenes of dignyté,
 7752 And in nathyng contende may be,
 It contenes over-alle, on ilk party,
 Bath bodily thyng and gastly,
 And als helle es lawest place pat may falle,
 7756 Swa es pis heven alther-heghest place of alle;
 And als sorow es ay in pe lawest place,
 Swa es ay in pe heghest, ioy and solace.
 And als tylle pe lawest place, drawes us syn,
 7760 Swa tylle pe heghest may vertues us wyn.
 Pis heven es cald heven empiry
 Pat es at say heven pat es fyry,
 Ffor it semes alle als fyre of gret myght,
 7764 Pat brynnes noght bot schynes bryght.
 Pis heven falles noght about to ga,
 Ne moves noght als dose pe other twa,
 Bot standes ay styлле, for it es pe best,
 7768 And pe most worthi place of pees and rest
 Pat God has ordaynd for pair wonyng,
 Pat gyfes pam here tylle ryghtwise lyfyng.
 Pis heven es cald Godes awen se,
 7772 Ffor par syttes pe haly trinité,
 And alle pe orders of aungels,
 And alle pe blyssfulle spirites pat in heven dwels,

The souls of the
 righteous may
 pass from earth
 to heaven in the
 twinkling of an
 eye.

Heaven is the
 highest place of
 all.

Sorrow is in hell,
 but joy in heaven.

The highest
 heaven does not
 move as the
 other heavens do.

It is called God's
 own seat.

The souls of the
righteous may
pass from earth
to heaven in the
twinkling of an
eye.

There shall be
more joy in
heaven than heart
may think or
tongue tell.

None, though ever
so learned can
tell a thousand
part of the joys
of heaven.

And þe saules of gud men and clene,
 7776 þat in þis world ryghtwyse has bene.
 And at þe dredfulle day of dome,
 When alle men salle bifer God come,
 þan salle alle the ryghtwyse men wend pider,
 7780 In body and saule both togyder,
 þe whilk anely þan salle be save,
 And fulle blys in body and saule have.
 þan salle mare ioy be in heven,
 7784 þan hert may thynk or tong kan neven,
 Or ere may here or any eghe se,
 þe whilk pai salle have, þat save salle be;
 þan passes þat ioy alle mens witt,
 7788 Als es fonden wryten in haly wrytt.
Quod oculus non vidit, nec
auris audivit, nec in cor ho-
minis ascendit, quod preparavit
 7792 *Deus diligentibus se.*
 “Eghe moght never se, ne ere here,
 Ne in-tylle mans hert com þe ioyes sere
 þat God has ordaynd þare and dyght,
 7796 Tylle alle þat here lufes him ryght.”
 Ffor swa mykelle ioy þare salle be,
 þat alle þe men of Cristianté,
 If ilk ane war parfyte in clergy
 7800 In divinité and in astronomy,
 In gemetry and gramer, and arte,
 Couth noght gese bi þe thowsand parte,
 Ne think in hert ne with tong neven,
 7804 þe ioyes þat þan salle be in heven.
 Ffor swa wyse here was never man yhit,
 Ne swa sleghe, ne swa sotelle of wytt,
 Had he never swa mykelle understanding,
 7808 Bot God anely þat knawes alle thyng,
 þat couth telle a poynt or ymagyn
 Of þe ioyes in heven þat never salle blyn,
 Als proprely als pai er þare to say,
 7812 Bot als þe boke þam schewes, swa we may.

	Alle manere of ioyes er in pat stede.	All kinds of joy are in heaven:
	¶ Pare es ay lyfe with-uten dede;	Everlasting life,
	¶ Pare es yhowthe ay with-uten elde,	
7816	¶ Pare es alkyn welth ay to welde.	
	¶ Pare es rest ay, with-uten travayle;	Rest,
	¶ Pare es alle gudes pat never sal fayle;	Goods,
	¶ Pare es pese ay, with-uten stryfe;	Peace,
7820	¶ Pare es alle manere of lykyng of lyfe;	Pleasure,
	¶ Pare es, with-uten myrknes, lyght;	Light,
	¶ Pare es ay day and never nyght;	Day and never night,
	¶ Pare es ay somer fulle bryght to se,	Bright summer and never winter,
7824	And never mare wynter in pat contré:	
	¶ Pare es alkyn druryes and rychesce,	Riches,
	And mare nobillay pan any man may gesce;	Nobility,
	¶ Pare es mare worsche[pe] and honoure,	Honour,
7828	¶ Pan ever had kyng here or emparoure;	
	¶ Pare es alkyn power and myght	Power,
	And endeles wonyng sykerly dyght;	Security,
	¶ Pare es alkyn delyces and eese,	Delights,
7832	And syker peysibilnes ¹ and pese;	
	¶ Pare es peysebelle ioy ay lastand,	Joy,
	And ioyfulle selynes ay lykand;	Happiness,
	¶ Pare es sely endeles beyng,	
7836	And endeles blysfulhede in alle thyng;	
	¶ Pare es ay blysfulle certaynté,	
	And certayne dwellyng ay fre;	
	¶ Pare es laykyng and myrthes sere;	Play and mirth,
7840	¶ Pare es laghyng and lufly chere;	Laughter,
	¶ Pare es melody and aungels sang;	Melody and song,
	And lovyng and thankyng ay omang;	Praise,
	¶ Pare es alle frendschepe pat may be,	Friendship,
7844	And parfyte luf and charyté;	Love,
	¶ Pare es acorde ay and anehede,	Unity,
	And yheldyng of mede for ilk gud dede;	Rewards,
	¶ Pare es lowtyng and reverence,	Reverence,
7848	And boghsomnes and obedience;	Obedience,
	¶ Pare es alle vertuse with-uten vyce,	Virtues,

¹ peysibilnes?

All kinds of joy
are in heaven.
Reverend Sir.

Wisdom,

Beauty.

The greatest joy
in heaven is the
sight of God's
face.

Of the special
'blysses' and their
contraries.

- pare es plenté of dayntes and delice;
pare es alle pat lykes and may avayle,
7852 And nathyng pat greves or may fayle;
pare es alle pat gud es at wille,
And na thyng pat may be ille.
pare es alle wisdom with-uten foly,
7856 And honesté with-uten vilany;
pare es bryghtnes and bewté
Of alle thing pat men salle pare se.
Alle pir ioyes er pare generalle,
7860 Bot þe mast soverayne ioy of alle
Es þe syght of Godes bryght face,
pat passes alle other ioyes and solace;
Ffor swa mykelle may na ioy be,
7864 Als es þe syght of þe trinité,
pat es þe Fader, and Son, and Haly gaste.
þe syght of whilk salle be ioy maste;
Ffor-whi swa mykelle ioy and blys
7868 Na ioy may be als es pis.¹
Ffor alle pat þan salle se him ryght,
May knaw alle thing thurgh pat syght,
pat ever was, and es, and salle be,
7872 Als men may afterward rede and se.
Here have I shewed on a general manere
þe ioyes of heven, many and sere.
Bot now will I specialy shew yhow mare
7876 Of seven maners of blysses pare,
And of seven schenschepe in helle alle-swa,
pat er even contrary tylle þa,
And whilk blysses falles specyaly
7880 Tylle þe saule, and whilk tylle þe body,
Of pas pat God in heven salle se;
And whilk schendschepe salle appropriated be
Tylle þe bodyse of pase, pat salle ga
7884 Tylle helle, and whilk tylle þe saules alle-swa.
I spak bifore of sere ioyes generaly,
Bot now will I here sere blysses specify,

¹ Forwhi þar may be ioy ne blis,
Swa mekyl to fele als is pis. (MS. Harl. 2394.)

- And pair contraryes pat er hard,
 7888 Als yhe salle here be red afterward.
 Saint Anselme says, pe haly man,
 Als I here schew yhow kan,
 Pat omang alle pe ioyes of heven,
 7892 Salle be sene specialle blysses seven,
 Pat pe bodyse salle have pat salle be save, The souls and
bodies of the
righteous have
seven special
blessings.
 And other seven pat pe saules salle have
 In pe kyngdome of heven alle to-gyder,
 7896 After pe dome, when pai com pider;
 Bot tylle pe synfulle bodyse pare ogayne The wicked, on
the contrary, are
tormented in
soul and body by
seven pains.
 Pat salle be dampned tylle helle payne,
 Seven specialle schendschepes salle falle
 7900 And other seven tylle pe saules with-alle
 In helle to-gyder lastand ever-mare,
 Wa es pam pat salle dwelle pare.
 Heres now, ar I pass ferrer,
 7904 Whilk pa specyalle blysses er,
 Pat er appropriated tylle pa bodyse
 And tylle pe saules of men ryghtwyse, The 'blesses' of
the body and
their contraries.
 And pair contraryes, pat I schendschepes calle
 7908 Pat tylle pe synfulle bodyse and saules salle falle.
 Pe fyrst blys es bryghtnes cald I. Brightness is
the first bliss.
 Pat pe saved bodyse salle ay hald;
 Ffor be pair bodyse never swa dym here,
 7912 In heven pai salle be fayre and clere The bodies of
the righteous
shall shine
brighter than the
sun.
 And mare schyneand and mare bryght,
 Pan ever pe son was tylle mans syght;
 Swa fayre a syght bifore was never sene,
 7916 Als salle be pan, ne swa clene,
 When ilka body pat salle be save,
 Swa mykelle bryghtnes pare salle have;
 Ffor if a man had eghen swa bryght,
 7920 And if swa moght be, swa mykelle syght,
 Als had alle pe creatures lyfand,
 Yhit moght he noght, als I understand,
 Ogayne swa mykelle bryghtnes loke,
 7924 Als a body salle have, pus says pe boke.

The bodies of
the damned shall
be dark and
hideous.

Bot þe dampned bodyse þare ogayne
Salle be foule and stynkand als carayne;
And fulle myrk and dym salle þai be
7928 And fulle hydus and wlatson to se;
Ffor swa foul a syght saw never man
Als þe dampned bodyse salle be þan,
þat with þe saules salle dwelle in helledepe,
7932 þis salle to þam be payne and schendschepe.

II. The second
bliss is swiftnes.

The bodies of
those saved shall
fly whither they
please.

þe secunde blys after es swyftnes,
þat ilk body salle have þat ryghtwise es;
Ffor in les while þan a man may wynke,
7936 þai salle mow fleghe whider þai willethynke
With body and saule togyder thurgh flyght,
Ffra heven tyllle erth and ogayne ryght,
And fra þe ta syde of þe world wyde,
7940 If þai wyld, tyllle þe tother syde;
And whider-swa þai þair thought wille sett
Nathyng þam salle ogayne-stand ne lett.
þis may þai do with-uten travayle,

This swiftnes
shall never fail.

7944 And þis swyftnes salle never fayle;
Ffor als þe lyght of þe son, thurgh strenthe,
May fleghe fra þe est tyllle þe west on lenthe,
Ryght swa þai may whyder þai wille, fleghe
7948 In a schort twynkellyng of ane eghe.

The bodies of
the sinfull shall
be heavily laden
with sin.

Ffor þai salle be als swift þan
Als any thought es here of man.

The bodies of
the sinfull shall
be heavily laden
with sin.

Bot þe synfulle bodyse salle ever-mare
7952 On a contrary manere fare;
þai salle be swa hevy charged with syn,
Both with-uten and with-in,
þat þai salle have no myght to stand,
7956 Ne unnethes to styr fote ne hand,
Ne yhit nane other lym of body,
þair syn salle weghe on þam swa hevy.

III. The third
bliss is strength
and might.

þe thred blys es strénthe and myght
7960 þat þe ryghtwise bodyse salle have thurgh ryght,
Ffor thof þai feble here and wayke ware,
Swa mykelle myght þai salle have þare,

- And swa mykelle strenthe ay lastand,
 7964 þat na thyng salle mow ogayne þam stand; The righteous shall remove at will mountains and hills.
 Swa þat þai salle mow remowe at þair wille,
 Ilka mountayne and ilka hille,
 þat ever was in þe world sene;
 7968 And if þai wild, alle þe erth bidene,
 With-uten any ogayne-standyng,
 Or any lettyng of any-thyng;
 And in þat dede have no mare swynk,
 7972 þan a man has here to loke or wynk.
 Bot þe synfulle bodyse, þat dampned salle be, The bodies of the sinful shall be weak and feeble.
 Salle be swa wayke and swa feble to se,
 þat þai salle unnethes mow stand,
 7976 Ne myght have anes to lyft þair hand
 To wype þe teres fra þair eghen oway,
 And þat waykenes salle last with þam ay.
 þe ferth blys alle-swa es fredome IV. The fourth bliss is freedom.
 7980 þat þe saved bodyse salle have þat salle come
 Tylle heven, whare alkyn ioyes er,
 To do what þai wille with-uten daunger;
 Ffor-whi þai salle never fele na thyng
 7984 Bot þat at salle be at þair lykyng; The righteous shall ever do what they please;
 And na thing salle þam warn ne lett,
 To do þair wille whare-swa it es sett;
 Ffor alle thing tylle þam salle be boghand,
 7988 And na thing salle ogayne þam stand,
 Ne ogayns þam na thing be sett,
 þair wille ne þair purpose to lett,
 Nowther men, ne stele, ne stane, ne tre,
 7992 Ne noght elles, swa fre salle þai be;
 þai salle mow passe ay whare þai wille
 And alle þair lykyng þan ful-fylle.
 þis fredom and þis fraunches
 7996 Salle be appropriated tylle þe saved bodyse
 With þe saules of þam þat God salle chese,
 And þis fredom þai salle never lese.
 Bot on contrary manere ogayne þat blys,
 8000 þe dampned bodyse salle fredom mys; The wicked shall be treated as slaves,

V. The fifth bliss
is Health.

The damned shall
be tormented by
disease.

VI. The sixth
bliss is perfect
joy.

Ffor þai salla be stresced in helle als thralle,
And alle þat may greve thole with-alle;
þai salla be chaced ogayne þair wille
8004 Tylle alle manere of thing þat es ille;
þus salla þai in helle in thraldom be,
Ffra whilk þai may never mare fle.
þe fyft blys, als clerkes wate wele,
8008 Es hele þat þe saved bodyse salla fele,
With-uten seknes or grevaunce,
Or angre, or payne, or penaunce;
Ffor Ivel ne payne salla never þam greve,
8012 Bot in hele and lykyng þai salla ay leve,
In heven with ioi on ilka syde,
Ffor þare salla þai be glorifyde.
Bot þe dampned bodyse, on other-wyse,
8016 Salla have strang yvels and angwyse,
Als saules has þat in purgatory dwels
Ffor certayne tyme, als þe boke tels.
Bot swa lang lastes no sekenes þare.
8020 Als in helle, for þat lastes ever-mare;
Ffor purgatory, als wryten es,
Has ende, and helle es endeles.
þe sext blys es þe gret delyte,
8024 þat þe saved bodyse salla have swa parfyt
þat no man lyfand kan ne may,
Swa mykelle yhern here, nyght ne day;
Ffor here moght never man far swa wele,
8028 With swa mykelle delyte als þai salla fele
In alle þair wittes, ne swa mykelle ioi have,
Als God on þam salla þan vouche save.
þai salla have swa mykelle ioi þare,
8032 þat nane of þam salla desyre mare;
Ffor als þe iren þat es glowand,
Thurgh strenthe and hete brynand,
Semes better to be fyre-bryght,
8036 þan iren, als tylle any mans syght,
Right swa þa þat in heven salla won
Salle seme bryghter þan fyre, and schyne als son

- And be fulle-fyld ay in pat place
 8040 Of pe luf of God and of his grace,
 And of alle delyces and ioy and blys,
 Þe whilk pai salle never-mare mys;
 And als men here oft has sene
 8044 Þat a vesselle dypped alle bidene
 In water, or in other lycour thyn,
 Be þe vesselle never swa wyde wyth-in,
 Has water bath with-in and with-out,
 8048 Binethen, oboven, and alle about,
 And na mare water with-in may hald,
 Ne nane other thing pat lycoure es cald,
 Right swa þe ryghtwise salle have ioy, mare
 8052 Þan pai may think or yhern pare;
 Bot þe dampned bodyse ogayn-ward
 Salle in helle fele payns strang and hard;
 Ffor pai salle bryn in fyre, ilk ane,
 8056 Þat salle be menged with bronstane
 Ffulle hate brynand, and with pyk,
 And with other thing pat es wyk,
 Omang vermyn pat salle pam byte,
 8060 And devels pat ay salle pam smyte,
 With other payns strang and felle,
 Ma pan hert may thynk or tong telle.
 Þe sevend blys es endeles lyfe,
 8064 Þat þe saved salle have, with-outen stryfe,
 Ever-mare in heven swa heghe;
 Ffor pai salle ay lyf and never deghe,
 And with God alle-myghty pare ay won,
 8068 Þat es sothfast Fader, and sothfast Son,
 And þe Haly Gast in Trinité;
 And in pat lyfe his face pai salle ay se.
 Now if a man moght lyf here,
 8072 In pis world a thowsand yhere,
 Yhit suld his lyfe be broght tylle ende,
 And fra pis world bihoved him wende.
 Yhit suld him thynk, and he toke kepe,
 8076 His lyfe noght bot als a dreme in slepe,

The righteous
shall be filled
full of joy.

They shall be
unable to desire
more joy.

The damned
shall be tor-
mented by fire
and vermin &c.

VII. The seventh
bliss is ever-
lasting life.

Life on this earth
is but a dream
compared with
that in heaven.

The righteous
shall be filled
with joy.

þan suld þe lenthe of alle his lyfedays,
Seme bot als a day, als þe prophet says:

Quoniam mille anni ante oculos tuos, tanquam
8080 *dies hesterna que preterit.*

He says þus: "Lord! a thowsand yhere
Bi-for þine eghen, þat alle thyng sese here,
At þe last, es noght bot als yhister-day,

8084 þat was awhile and es passed oway."

They shall be
unable to desire
more joy.

þus when þis lyfe tylle ende es broght,
Alle þe tyme of it semes als noght;

þan es a day mare in heven swa clere,

8088 þan here er many thowsand yhere;

And many thowsand yheres here es les,

A day in heaven
is more than a
thousand years
on earth.

þan pare a day, als þe boke bers witnes.

þan salle þe lyf be als lang pare,

8092 Als þat day lastes, and þat es ever-mare;

Ffor þare es ay day and never nyght,

þarfor þe prophet says þus ryght:

Melior est dies una in atriis

8096 *tuis super milia.*

He says: "Loverd! better es a day lastand
In þi halles þan a thowsand;"

þat es, better es in heven a day,

8100 þan a thowsand here þat passes oway;

VII. The seventh
line is over-
laid.

Ffor alle þe days þat here may falle,

Passes oway, and þis lyf with-alle,

And in a day in heven salle be contende

8104 þe tyme þat never salle have ende;

þan salle þat day, als þe boke us leres,

Pass many hundreth thowsand yheres.

And als in helle salle be nyght,

8108 Als day salle be in heven bryght;

In heaven is ever
day and in hell
night without
end.

Ffor als men in heven salle ay day se,

Ryght swa salle nyght ay in helle be.

þus salle day in heven be contende,

8112 And nyght in helle, with-uten ende;

Life on this earth
is but a dream
compared with
that in heaven.

Bot se we noght how schort a day es here

To regard of a hundreth yhere?

- Yhit es a hundreth yhere les
 8116 To regard of þe tyme þat es endeles;
 Ffor Saint Austyn telles in a sarmon,
 þat a day here may be a porcyon,
 Of ane hundreth yhere, als men may se,
 8120 Alle-if þat porcyon fulle lytylle be,
 Bot þe space of ane hundreth yhere es
 Na porcyon of endelesnes;
 Ffor if a thowsand yhere þat es mare
 8124 Of endlesnes a porcyon ware, Eternity.
 After a thowsand thowsand yheres to kast,
 Endlesnes suld sese þan at þe last,
 And þat wille noght þe reson of endelesnes
 8128 Suffer þat it be schorter þan it es;
 Ffor if endlesnes any end moght hald,
 þan war it endlesnes improperly cald.
 Bot in þat endlesnes es contende
 8132 Alle þe tyme þat may have nane ende;
 And lyfe in heven salle als lang be
 Als men salle tyme þare with-uten endese,
 þan semes it wele, als I sayd are,
 8136 þat lyfe salle be þare ever-mare
 Wharfor ilk man with hert stedfast,
 Suld seke þat lyfe þat ay salle last,
 þe whilk ilk man may lyghtly wyn,
 8140 þat here lyfes wele and wille fle syn,
 And leve noght þat lyf þat lastes ay
 Ffor þis lyfe here þat passes oway;
 Ffor þat lyfe es syker, and swa es noght þis. Heavenly life is
secure and full
of joy.
 8144 þat lyfe es swa fulle of ioy and blys
 þat a mansalle thynk þare a hundreth yhere,
 In þat lyfe, schorter þan a day here.
 Tylle þat ioyfulle lyf may alle men com
 8148 þat meke of hert er here, and bowsom.
 þus salle endles lyfe appropried be,
 Tylle þe saved bodyse þat ay God salle se.
 Bot þe dampned þat tylle helle salle wende,
 8152 Salle have ded þare with-uten ende, The sinful in
hell shall live
in death.

- And þat ded salle ay new þam gryefe.
 In þat ded þai salle ay lyefe,
 And swa be pyned, in þair wyttes fyve,
 8156 þat þair lyfe salle seme mare ded þan lyve.
 þai salle seme, whether þai lyg or stand,
 Als men in transyng, ay degband;
 þai salle ay degband lyf, and lyfand dyghe,
 8160 And ever-mare payns of ded þus dryghe,
 And pare-with be tourmented, ay omang,
 With other bytter payns and strang;
 þar-for þe lyfe in helle may be cald
 Life in hell is 8164 þe secund ded, and swa may we it hald.
 the second death.
 þan may þai say, þat salle lyf pare,
 Allas! þat ever moder þam bare.
 Here have I tald, als yhe moght here,
 8168 Of seven manere of blysses sere,
 þat þe saved bodyse salle have thurgh ryght
 With þe saules in heven bryght,
 And of þe seven schendschepes alle-swa
 8172 þat es even contrary tylle þa,
 þe whilk þe bodyse in helle salle have ay,
 þat salle be dampned at domesday.
 The special spi- 8176 Bot I wille schew yhow yhit with-alle,
 ritual blessings
 and their con-
 traries.
 Seven manere of blysses, þat salle falle
 Tylle þe saules namely with þe bodyse,
 Of alle þe men þat er gude and ryghtwise,
 þat salle be saved at þat tyde,
 8180 And in heven be gloryfyde;
 And yhit seven schendschepes wille Ineven,
 þat er even contrary tylle þa seven,
 þe whilk salle falle, with-uten ende,
 8184 Tylle þa saules of þe synfulle þat salle wende,
 With þe bodyse, untylle helle pytt,
 Als es fonden in haly wrytt.
 I. Wisdom,
 Knowledge of
 the Holy Trinity. 8188 þe fyrst blys þat þe saules salle have
 Of ryghtwise men, þat salle be save
 Es wisdom; for þai salle knaw and se
 Alle þat was, and es, and yhit salle be.

Pai salle have knawying of God fully,
 8192 And of þe myght of þe Fader alle-myghty,

Pai salle knaw þe wytt of þe son and taste,
 And þe gudeness of þe Haly-gaste:

Þus salle þair knawying parfyt be,
 8196 In alle þe haly trinité.

Þai salle knaw alle thing and wytt,
 Þat God has done and salle do yhit,
 In heven, in helle and in erth aywhare,

8200 Þus wise þai salle be ever-mare.

Ffor þai salle have swa mykelle grace,
 When þai se God, face to face,

Þat nathying, þat God ever dyd,
 8204 Salle be layned fra þam ne hyd,

Nothing shall be
 hid from the
 righteous.

Þat es to say, of þat God vouches save,
 Þat any creature knawying may have;
 Ffor Saint Austyn þat mykelle couth of clergy,

8208 Says in a sarmon þat he made openly,
 Þat, in þe syght of God þat þai salle se,
 Thre manere of knawying tyll þam salle be.

Ffor þai salle se him þare both God and man,
 8212 And þam-self þai salle se in him þan,
 And alle men and alle thing, les and mare.

They shall see
 all things in
 God, as in a
 mirror.

Þai salle se, and knaw in þat syght þare,
 Als we may thre thynges se here

8216 In a myroure of glas, þat es clere;

Ane es þe myroure þat byfor us es,

Ane other es our awene face and lyknes,
 And þe thred we may þar-in se yhit,

8220 Þat es alle thyng þat es onence it;

Right swa men salle se God als he es,

In þe myroure of his bryghtnes,

Als properly als possible may be,

8224 Tyll any creature him to se.

Þai salle se þam-self in him so bryght,

And alle men to-gyder, at a syght,

And alle other thyng þai salle knawe,

8228 And se over-alle, both hegh and lawe.

They shall learn
all the secrets of
God;

8228

Alle men þan salle se þat þare salle dwelle,
Alle þe creatures in heven and helle.

Þare salle be schewed þan tylle þam, apertly,

Sere privetese of God alle-myghty,

Þat na man here moght knaw ne wytt

Thurgh clergy, ne thurgh haly-wrytt;

How he is in-
visible, un-
changeable and
everlasting.

8232

Þat es, how God invysible es,

And unchaungeable, and endles;

And how he was bifor alle thing,

And with-uten any bygynnyng;

And how, and whi, he salle be

8240

With-uten ende, þai salle þan se;

Alle thyng þat now es fra þam hyd,

Salle þan tylle þam be knawen and kyð.

The righteous
shall see therea-
son and cause of
all things;

8244

Þai salle þan se þare, openly,

Of alle thynges þe skylle and þe cause whi;

Als whi ane es chosen here and taken,

And ane other left and forsaken;

Why one is
chosen and an-
other left;

8248

Whi ane es uptane tylle a kyngdom,

And ane other es putted in-tylle thraldom;

And whi som childer er ded and lorn

In pair moder wambe, ar þai be born;

Þai salle knaw, with-uten drede,

Why some die
in their child-
hood and others
live to extreme
old age;

8252

Skylle whi som deghe in pair barnhede,

And som after when þai mast strenthe weld;

And whi som lyfes tylle pair mast eld;

Þai salle yhit sertaine skylle se þan

8256

Whi som er born in fayre schap of man,

And som in uncomly stature,

And whi som er ryche here, and som pore,

And whi som childer geten in hordom,

Why some are
rich, and some
poor.

8260

Er baptized, and has cristendom,

And som þat er in lele wedlayk born,

Ar þai be cristened, er ded and lorn;

And whi som bi[g]ynnes to be stedfast

8264

To lyfe wele, and endes ille at þe last;

And whi som has here ille bigynnyng,

And, at þe last, mase a gud endyng.

- Of þir thynges, and of other many,
 8268 þe skylles salle be knawen þan openly,
 In þe boke of lyfe þat open salle be,
 þe whilk es þe syght of þe trinité. The 'book of
life' shall be
open to them
 þus salle alle men, þat in heven þan dwelles,
 8272 Knaw and witt, als Saint Austyn telles,
 And in þe bryghtnes of God openly se
 Alle thing þat ever was, or yhit salle be,
 And alle þe soth of ilk thyng, and skylle,
 8276 Als fer-forth als God vouches safe, and wille.
 þare salle ilk man als wele knaw other, The righteous
shall know each
other as a man
knows his sister
or brother.
 Als a man here knawes hys syster or brother,
 And wyt of what contré þai ware,
 8280 And wha þam gatt, and wha þam bare.
 Ilk ane salle knaw þan other thocht
 And alle þe dedes þat þai ever wroght;
 þus wyse salle þai be þat salle come
 8284 Tylle þe kyngdom of heven, after þe dome.
 þai salle be Godes sons, and tille him lyke, They shall be
God's sons.
 And be made his heyres of hevenryke,
 And be alle als Godes of gret myght,
 8288 Als þe prophet, in þe psauter, says ryght:
*Ego dixi: 'Dii estis et
filii excelsi omnes.'*
 He says: "I sayd, 'yhe er Godes alle
 8292 And Godes sons men salle yhow calle'."
 Wharfor it semes, þat when þai com
 Tylle heven, þai salle be fulle of wysdom
 And fulle of myght, lastand ever-mare,
 8296 When þai salle alle be als Godes þare.
 Bot now may þou ask me and lere
 A questyon, and say on þis manere:
 'Salle þai oght think þat salle be safe,
 8300 On þe syns of whilk þai þam schrafe
 Here in þair lyfe, and made þam clene,
 And of þam assoyled has bene?'
 Saint Anselme answers to þis,
 8304 And says þat þou þat salle have heven blys,

Shall the righte-
ous think of
their sins?

- Salle love God and thank him pare
 Of alle gudes, both les and mare,
 þat he has done tylle þe here,
 8308 And tylle alle other, on þe same manere,
 þe whilk, at þe day of dome, salle be safe,
 And with þe endles blys salle have.
 Gret gud he dose þe, whils þou lyfes,
 8312 When he þi syns þe here forgyves;
 How moght þou þan, with hert fre,
 Thank God of þat þat he has forgyven þe,
 Alle þe syns þat þou has wroght,
 8316 If þou moght thynk on nane in thoght?
 Bot þou salle þis understand wele,
 þat na mare grevance salle þou fele,
 Ne na mare payne have, ne myslykyng,
 8320 When þou has of þi syns meneyng,
 þan he has, þat som tyme had in stryfe
 A sare wound, with swerd or knyfe,
 þat parfytely es haled and wele,
 8324 Of whilk he may na mare sare¹ fele;
 And als þou now has na schame of þe dede
 þat þou dyd in þi barnhede,
 Or þat þou dyd in þi dronkennes,
 8328 Of whilk tylle þe now na schame es.
 Na mareschame salle þou þan have in thoght,
 Of þe syns þat þou here has wroght,
 Of whilk þou ert here schryven parfytely,
 8332 And þat God has forgyfen here, thurgh mercy
 And na mare þan Petre now has schame
 Of þat, þat he forsoke our Lord bi name;
 Or Mary Maudelayne now has of hir syn
 8336 þat scho som tyme delyted hir in.
 Na mare schame salle men þan have
 Of pair syn here done, þat salle be save.
 Bot for-þi þat God þat boght us fre,
 8340 Wyld thurgh his mercy and his peté,

The remem-
 brance of sin
 shall not grieve
 the righteous.

Like a wound
 perfectly healed
 it shall be for-
 gotten.

Peter now has
 no shame for
 his denial of
 Christ.

¹ The MS. has 'sale'.

- And couth, thurgh his awen wytt clere,
 And myght wele, thurgh his awen powere,
 Swa gret syns þam frely forgyve
 8344 And þe woundes hale¹, pat war gryfe,
 Whare-thurgh pai had deserved wele
 þe pyne of helle ever-mare to fele,
 þarfor pai salle luf him þe mare,
 8348 And þe mare him love and thank þare,
 And als wele for other mens trispas
 And other mens syn pat he heled has,
 Als for þair awen pat pai wrought here,
 8352 þarfor says David, on þis manere:
Misericordias Domini
in eternum cantabo.
 He says: "I salle þe mercyes syng
 8356 Of our Loverd, ay with-uten cesyng."
 And swa salle alle syng, with-uten ende,
 þat tylle þe blys of heven salle wende;
 And swa moght pai on nane wise syng,
 8360 Warn pai had of þair syns meneyng,
 þat pai had done here bodily
 And God forgaf thurgh his mercy;
 þus salle þe saule be fulle of wysdom þare,
 8364 And alle thing knaw and se, als I sayd are.
 Bot þe saules pat with þe bodyse salle synk
 In-tylle helle, salle on na gud thynk,
 Ne have witt, ne knaw, ne fele
 8368 Na dede pat ever was done wele,
 Bot on þair payns salle be alle þair thocht
 And on þair syns pat pai had wrought;
 Ffor þai salle on nathyng have meneyng,
 8372 Bot anely on þair awen wicked lyfyng,
 And on þair sorow, with-uten ende,
 And on þair wrechednes pat salle þam schende
 þe whilk pai salle, ay, bifor þam se,
 8376 And pat syght tylle þam schendschepe salle be.

But because of
 the great re-
 demption wrought
 for them, the
 righteous shall
 praise and thank
 God for his
 goodness.

The redeemed
 shall sing of the
 mercy of God.

The remorse of
 those in hell.

¹ The MS. has 'have'.

II. The second
spiritual bliss is
friendship.

þe secund blys þat þe saule salle fele,
 With þe bodyse, als þir clerkes wate wele,
 Salle be frendschepe and parfyte love,
 8380 þat es mare þan ever man moght here prove;
 Ffor ilk ane salle mare luf other þan,
 þan ever lufed here any man,
 And als parfytely and als lang
 8384 Als he salle luf him-self omang.
 And þat luf salle be fested swa fast,
 þat it salle never fayle, bot ay last;
 Ffor als ilka lym of a body
 8388 Lufes alle þe other lymys kyndely,
 And yhernes, ay, gretly þair hele,
 Swa parfyte þat luf salle be and lele;
 Ffor þai salle alle be of ane assent
 8392 And of a wille and of ane entent;
 Ffor þai salle be þan alle als a body
 In sere lymys, and als a saule anely;
 And God þair heved salle be þare,
 8396 þat salle þam luf als mykelle or mare,
 Als dose þe heved of þe body þat loves
 þe lymys kyndely þat on it moves.
 þat clere luf and þat alliance
 8400 Salle never-mare fayle, thurgh na distance,
 Ne thurgh stryfe, þat man may make;
 þat band of luff salle never slake.
 Bot even þe contrary salle men se,
 8404 Omang þe saules þat dampned salle be;
 Ffor þai salle be fulle of felony,
 Of hatred, of wreth and of envy;
 Swa þat ilk ane wald with other fyght,
 8408 And strangelle other, if þai myght.
 þus salle þai hate and stryfe ilk ane,
 Ffor peese salle be omang þam nane,
 Ne rest, ne eese, ne worschepe,
 8412 Bot travayle, and pyne, and schendschepe.
 Bot God alle-mygthy, and alle-swa alle his
 þat with him salle dwelle in heven blis,

But because of
 the great re-
 demption wrought
 for them, the
 righteous shall
 praise and thank
 God for his
 goodness.

The redeemed
 shall sing of the
 All in heaven
 shall be of one
 will.

The damned
 shall be full of
 hatred and wrath.

- Salle pam in sorow and pyne se
 8416 And of pam pai salle have na peté,
 Bot hate pam als Godes enmyse.
 And pat hatredyn salle pan be ryghtwyse;
 Ffor pe fader, pat pan salle be save,
 8420 Na peté of pe son pare salle have,
 Pat salle be dampned tyllle helle payne;
 Ne pe son, pat salle be saved pare ogayne,
 Salle have na reuthe, ne na pyté,
 8424 Of pe fader pat dampned salle be;
 Ne pe moder, on pe same manere,
 Of pe doghter pat scho lufed here;
 Ne pe doghter of pe moder na mare;
 8428 Ne pe brother of pe syster pare;
 Ne pe syster of pe brother.
 Nane of pam salle have reuthe of other;
 Ne nane other, pat salle be saved pan,
 8432 Salle have reuthe ne peté of dampned man.
 Bot when pe ryghtwyse pe synfulle salle se
 Pyned in helle, glad pai salle be,
 Ffor twa skyls, and ioyfulle and fayne;
 8436 Ane es, for-pi pat pai er skaped pat payne,
 Ane other es for-pi pat Godes vengeance
 Es ryghtwise, and his ordinance.
 Pis proves pe prophete, als pe boke schewes us,
 8440 Pare he says in pe psauter pus:
Letabitur iustus, cum
viderit vindictam.
 He says pat "ilka ryghtwyse man
 8444 Fulle glad and blyth salle be pan,
 When pai Godes vengeance se
 On pe synfulle, pat pan dampned salle be.
 Pe thred blys, als men may in boke rede,
 8448 Es veray acord and anehede,
 Pat pe saules salle have in heven to-gyder,
 With pe bodyse, when pai com pider;
 Ffor ilk ane salle folow others wille,
 8452 And ilk ane othe[r]s lykyng fullfyllle;

The redeemed
 shall feel no
 pity for those in
 hell.

No pity is shown
 to those in hell.

III. The third
 spiritual bliss
 is unity and
 concord.

And als þine ane eghe folows ryght.

Þe tother, þare it settes þe syght,

And nouthur may turne, hyder ne pider,

8456 Bot þai both ay turne to-gyder,

Right swa salle God acord with alle his,

And ilk ane with other in that blys;

And to what thyng þe saule has talent,

8460 To þat þe body salle, ay, assent;

And what-swa God þan wille be done

To þat þai salle assent alle-sone;

And what thyng swa þai þan wille,

8464 Þat salle God als-tyte fulle-fylle.

Þis acorde and anehede sall never ceese,

Bot ever-mare last with rest and peese.

Alle salle þai be alle ane in company,

8468 And als a saule and a body.

The damned
shall fight and
curse one an-
other.

Bot þe dampned þare ogayne salle stryve,

Ilkane with other, for þair wicked lyve;

Ffor ilk ane salle hate other þan,

8472 And ilk ane salle wery other and ban;

Ilk ane salle yherne with other to fyght,

And ilk ane wald sla other if þai myght;

Þe body salle hate þe saule bi skylle,

The body shall
hate the soul,
and the soul the
body.

8476 Ffor þe saule here thocht ay þe ille;

Þe saule salle ay hate þe body,

Ffor þe body wrought þe foly;

And for-þi þat þe saule fyrst syn thocht

8480 And þe body it afterward wrought,

And wyld noght leve, ne stand þare ogayne,

Untyll þe ded þe body had slayne.

Þar-fore bath to-gyder salle dwelle,

8484 With-uten ende, in þe pyne of helle.

IV. The fourth
spiritual bliss
is power.

Þe ferth blys, omang þe tother alle,

Þat to þe saules, with þe bodyse, salle falle,

Þe whilk salle be saved, es powere;

8488 Ffor þai salle þare have both fer and nere,

Swa mykelle power and maistry

And lordschip, and be swa myghty

þat alle thyng þan salle be done
 8492 At pair wille, hastily and sone;
 And what-swa pai wille think in thoght,
 Alle salle be at pair wille pare wroght;
 Ffor alle thing salle be tylle [þam] boghand,
 8496 And nathyng salle ogayne þam stand;
 Ffor God salle fulle-fylle alle pair lykyng,
 And folow pair wille in alle thing.

þus salle pai haf pare gret powere,
 8500 And heghnes, for pair awen gret lawnes here,
 þat pai had in pair lyfe days,
 And þarfor God, in þe gosselle says:
Qui se humiliat

8504 *exaltabitur.*

He says: "Wha-swa here lawes him ryght
 He salle be heghed, in heven bryght."
 Bot þe dampned pare ogayne halely,
 8508 Salle want alkyn power and maistry,
 And pare-with þat salle tharne alle thing,
 Of whilk men moght have lykyng.

Those in hell
 shall lack all
 power and be in
 great dread and
 fear.

þai salle ay be in gret dred and awe,
 8512 And under fote ay be halden lawe.
 þai salle have nathyng at pair wille,
 Bot alle thing þat salle lyke þam ille.
 Mykelle sorow þam salle þan bityde,
 8516 Ffor pair heghenes here, and pair pryde,
 Als þe bok says þat beres wytnes,
 And als in þe same gosselle wryten es:

Qui se exaltat hu-
 8520 *miliabitur.*

þat es, "wha-swa heghe here wille him bere
 He salle be lawed" and putted in daungere,
 þat es in gret daunger of fendes,
 8524 In pyne of helle, þat never endes.

þe fyft blys þat salle falle alswa,
 To þe saules, þat with þe bodyse salle ga
 Tylle heven-ryke, es honoure and worschepe,
 8528 Of whilk God him-self salle tak kepe;

V. The fifth spi-
 ritual bliss is
 honour.

The redeemed
shall be crowned
as kings and
emperours.

Ffor pai salle have pare sere honours,
And be corouned, als kynges and emparours.
And sytt in setyls schynand bryght,
8532 With alkyn nobelay, rychely dyght;
With bryghtnes of lyght pai salle be cled,
And gret reverence pam salle be bed,
And be honourd als Godes frendes dere,
8536 Ffor pe worschepe pat pai dyd him here,
In gud werkes, pat tylle him war swete,
parfor pus says David, pe prophete:

8540 *omnis honorati sunt amici tui Deus.*

“Pi frendes, Loverd, pat honourd pe
Es mykelle honourd, and swa ay salle be.”

The damned shall
be reviled and
despised.

8544 Bot pe dampned, pat with syn er fyled,
pare ogayne salle be revyled,
And despysed, and ay schent with-alle,
And stresced ogayne pair wille als thralle,
And pyned with gretter paynes sere,
8548 pan ever was sene in pis world here;
pai salle [thole] alle thyng pat schendschepe es
With payn and sorow pat es endles,
Omang hete and cald, vermyn and stynk,
8552 And alkyn fylth pat hert may think;
And alle pe sorow pai pat salle fele,
Salle be endles, als pai salle knaw wele.

VI. The sixth
spiritual bliss is
security.

pe sext blys pat to the saules of ryghtwise
8556 Salle be appropried pan with pe bodyse,
In pe kyngdom of heven, es sykernes,
To dwelle ay pare whare alkyn ioy es,
Ffor pai salle be pare syker and certayne
8560 To have endeles ioy, and never-mare payne,
And to won ay pare, with-uten dout,
And with-uten lettyng, and putting out,
And with-uten alle manere of drede;
8564 Ffor of nathyng pare pai salle have nede,
pai salle noght far, als men fares here
pat lyfes ay in dred and were;

Ffor here, both kyng and emparoure

8568 Has dred to tyne pair honoure;

And ilka ryche man has dred alle-swa

His gudes and ryches to for-ga;

And ilk man, pat here fares wele,

8572 Has ay dred angers to fele.

Bot pai pat salle com tyllle heven blys,

Salle never have dred pat ioy to mys;

Ffor pai salle be syker Inoghe pare,

8576 Pat pair ioy salle last ever-mare.

Bot pe dampned men pare ogayne,

Salle ay be dredand in pair payne,

Pat pair payns suld eked be,

8580 And be made mare grevous to se,

Ffor pe devels sal, ay, on pam gang

To and fra, over-thewrt and endlang;

And omang pam ay ymagyne,

8584 How pai may eke pair sorow and pyne;

And pe mare payne pat pai tillesynfulle salle seke

Pe mare pai pair awen payne salle eke.

And, if pai do swa, it es na ferly,

8588 Ffor pai er ay fulle of Ire and envy.

Pe devels salle ay opon pam gang,

And ay on pam stamp with pair feth omang

And threst pam doune, in fyre and smoke,

8592 And parfor says Iob pus in a boke:

Vadent et venient super

eos demones horribiles.

He says, "grysely devels salle gang and com

8596 On pesynfulle pat tyllle God war unbowsom."

Pus dredand salle pai ay be pare,

Pat pair payne suld be ay mare and mare;

Ffor pai salle be certayne pare pai dwelle,

8600 Pat pai salle never com out of helle.

Pe sevend blys es ioy parfyte,

Pat pe saules salle have, with gret delyte,

With pe bodyse pat saved salle be,

The righteous
shall have no
fear of losing
their happiness.

The wicked in
hell shall be in
continual dread.

Devils shall
stamp upon
them.

VII. The seventh
spiritual bliss is
perfect joy.

- 8604 And won in heven, whare þai salle ay God se
 Ffor-whi ilk ane þare salle þat tyde,
 In body and saule be gloryfyde,
 And fulle ioy and blys have with-alle,
 8608 With alle manere of delyces þat may falle.
 Ilk ane with other salle be knawen,
 And fele other mens ioy als þair awen;
 And mare ioy and blys moght never be,
 8612 þan ilk ane salle þare-on other se.
 þai salle se, in heven-ryke swa wyde,
 Many sere ioyes, on ilka syde;
 Ffor þare salle be mare sere ioyes þan,
 8616 þan ever couth noumbre erthly man;
 Of whilk syght þai salle mare ioy have,
 þan any man moght yhern or crave.
 Ilk ane salle be payed swa wele
 8620 Of his part of ioy þat he salle fele,
 þe whilk he salle þarfytely have þare,
 þat he salle willen yhern no mare;
 þare salle ilk ane many thowsandes se
 8624 In sere ioyes, als him-self salle be.
 And þe syght of ilka ioy þan,
 Salle be swa delytable tille ilka man,
 þat þe ioy of a syght þare salle pas
 8628 Alle þe ioyes þat ever in erth was;
 And alle þat tulle heven salle be tane
 Salle þare þan se þa ioyes ilk ane.
 And þe syght of ilka ioy þare, salle be
 8632 Ioy tulle ilka man þat it salle se,
 þan salle ilk man have ma ioyes in heven,
 þan hert may thynk, or tong kan neven;
 þai salle have ioy, with-in and with-out,
 8636 Oboven, benethe, and alle about.
 Oboven þam, þai salle have ioyfully
 Of þe syght of God alle-myghty,
 Binethe þam, of þe sternes and planetes sere,
 8640 And þe world þat þan salle be bryght and clere;

The righteous
 shall have no
 fear of losing
 their happiness.

The wicked in
 hell shall be in
 continual dread.

The happiness
 of the redeemed
 shall be perfect.

The sight of joy
 shall be itself a
 source of happi-
 ness to those
 who are saved.

VII. The seventh
 spiritual bliss is
 perfect joy.

- Oboven þam, of heven þat þai bryght salle se,
 And of other creatures þat fair salle be,
 With-in þam, of þe glorifying of man,
 8644 Of þe body and saule to-gyder þan;
 With-uten þam, of þe blyssfulle companyse
 Of aungels, and of men ryghtwise.
 Þai salle have ioy in alle þair wittes, They shall have
joy in all their
senses.
 8648 In heven with God þare he syttes;
 Ffirst þai salle se with þair eghen bryght
 Many a fayre blyssfulle syght;
 Þai salle þair God apertly se,
 8652 And alle þe thre parsons in trinité,
 þe Fader, and Son, and Haly-gaste, The sight of the
Trinity shall be
the greatest joy
 þat sight salle be þair ioy maste.
 Ffor als he es, þai salle him se þan,
 8656 Sothfast God, and sothfast man;
 Thurgh whilk syght þai salle knaw,
 And se alle thing both heghe and law
 And se alle þe werkes þat ever God wroght;
 8660 And ilk mans dede, and ilk mans thocht,
 And alle þat salle in helle be þan,
 Ilka develle and ilka man,
 And alle payns þat salle be þare,
 8664 Þai salle se, both les and mare;
 And alle erth, and þe hevens about,
 And alle þat es, with-in and with-out;
 Alle salle þai se, thurgh myght and grace, In the brightness
of God's face the
redeemed shall
see and know
all things.
 8668 In þe bryghtnes of Godes face,
 Of whilk þai salle ever-mare have syght,
 þat þe mast ioy es in heven bryght.
 And for þai salle ay þus God bihald,
 8672 Þai salle knaw alle thyng, þat þai knaw wald.
 In þis lyfe here men sese him noght,
 Bot anely thurgh ryght trowth in thocht,
 Als thurgh a myroure be lyknes,
 8676 Bot þare salle men se him als he es.
 Here men him sese gastly, thurgh grace,
 Bot þare salle men se him, face tylle face.

They shall see
the virgin Mary.

And pat syght pare salle alle men have,
 8680 With-uten ende, pat salle be save.
 Pai salle alle-swa se pare, apertly,
 His blysfulle Moder Saint Mary
 Pat next syttes God in heven bryght,
 8684 Oboven alle aungels, als es ryght;
 Ffor he chese hir tylle his moder dere,
 And of hir toke flessch and blode here,
 And vouched safe to souke hir brest,
 8688 Parfor it es ryght scho sytt him nest.
 Scho es swa fayre pare scho syttes,
 Pat hir fayrnes passes all mens wittes;
 A gret ioy pat may be cald,
 8692 Hir fairnes anely to behald.
 Pai salle se pare, als pe boke telles,
 Alle pe neghen orders of aungels,
 Pat er swa fayre on to loke,
 8696 And swa bryght, als says pe boke,
 Pat alle fayrnes of pis lyfe here,
 Pat ever was sene, fer or nere,
 Pat any man myght ordayne defaultes,
 8700 War noght a poynt to pat fairnes,
 Pat pai salle se par of pat syght
 Of pe ordres of pe aungels bryght.
 Pai salle se pam fulle pleysand pan,
 8704 And servisabyllle tylle God and man;
 And ilk ane ordre, in pair degré
 Salle do pat pat mast lykand salle be,
 Bath tylle God and tylle man ryght;
 8708 A gret ioy salle be pare of pat syght,
 Ffor ilk ane aungelle bi him-ane
 Salle clerer schyne pan ever son schane;
 Pat syght men may a gret ioy calle,
 8712 To se pe aungels swa bryght alle,
 Pat in heven salle be sene to-gyder;
 Pat syght salle alle se pat salle com pider.
 Swa fayre a syght, als pat salle seme,
 8716 Couth never na wytt here ymagyn ne deme.

The beauty of
the angels.

The angels shall
shine brighter
than the sun.

- Pai salle se in heven alle-swa
 Patriarches, and prophetes and other ma,
 And apostels and evangelistes,
 8720 Pat folowd nane other lyf bot cristes.
 Pai salle se Innocentes many ane,
 Of whilk som was, in Goddes name slane,
 And other martyrs and confessours,
 8724 And haly heremytes and doctours,
 Pat haly wryt wald teche and ken;
 And many other haly men,
 Lered and lewed, pat lyfed wele here,
 8728 Both religiouse and seculere.
 Pai salle se haly virgyns pare
 Pat here lufed God, ay mare and mare,
 And keped pam chast, for Godes sake,
 8732 Of whilk som wald pe ded for his luf take.
 Pai salle se pare in ioy and blys,
 Other pat God salle chese for his,
 Als wedded men pat lyfed wele here,
 8736 And other many of states sere.
 A fayr syght salle be pan to se,
 Of alle pe fayr folk pat pare salle be,
 Pat bryghter salle schyne pan ever schane son,
 8740 Pis syght salle alle se pat pare salle won.
 Pai salle alle-swa apertly se
 Ilk ane be worsched in his degré,
 With gret nobelay, and have sere honours,
 8744 And alle be als kynges and emparours,
 Coround with ryche corouns of blys,
 A fulle delytabelle syght salle be pis.
 Pai salle se pare pe gret medes,
 8748 Pat men salle have pare, for pair gud dedes,
 After ilk ane of pam has lyfed here;
 And pas erswamykelle, and many, and sere,
 Pat never ende salle pai have bot last ay,
 8752 Pat na man, thurgh wytt, mesure may,
 Ne pam reken, ne telle pam kan,
 Swa many medes pai salle have pan.

The redeemed
shall see pa-
triarchs, pro-
phets, apostels,
evangelists and
other righteous
men.

The righteous in
heaven shall see
holy virgins.

They shall be
honoured as
kings and empe-
rors.

The rewards of
those who are
saved, shall last
for ever.

They shall see
heaven brighter
than the sun.

This world is a
dunghill com-
pared with
heaven.

Many dwelling
places are in
heaven.

- pair medes salle be swa precyouse,
8756 And swa delitable, and plenteuouse,
pat na man lyfand, als pe boke says,
Couth ne myght pam gesce ne prays.
Bot pa medes salle lyke pam als wele,
8760 pat pam secse, als pam pat salle pam fele.
pai salle se heven fulle large and wyde,
And round and even, on ilka syde,
And bryghter schynand pan ever schane son;
8764 Wele salle pam be pat pare salle won.
A delitable syght pat salle be
Tylle pam pat salle dwelle in pat contré.
pat contré swa fayre es on to loke,
8768 And swa bryght and brade, als says pe boke,
pat alle pis world, pare we won yhit
War noght bot als a myddyng-pytt
To regard of pat contré swa brade,
8772 pat God swa mykelle and fayr has made.
pat contré es halden swa large a land,
pat with-in pe space of pat myght stand
Many a thowsand of werldes sere,
8776 pof ilk world war als large als pis here;
And pat land es cald soveraynly
pe kyngdom of God alle-myghty,
pe whilk es made als a ceté,
8780 Whare men salle many wonyng-stedes se,
pare alle pe haly men salle dwelle,
parfor says Crist pus in pe gospelle:
Multi mansiones sunt,
8784 *in domo patris mei.*
He says "wonyng-stedes er many
In pe hows of my fader God alle-myghty."
Our Loverd, his fader hous calles
8788 His kyngdom, pat tille alle his falles,
pe whilk es as a cité bryght,
With alkyn ryches dubbed and dyght,
Als says Saint Iohan, Godes derlyng dere,
8792 In pe apocalyps, on pis manere:

*Vidi sanctam civitatem Ierusalem novam descendentem
de celo, paratam sicut sponsam viro suo ornatam.*

"I saw," he says, "pe haly ceté

The words of
St. John on the
holy city.

8796 Of Ierusalem, alle new to se,
Comand doun fra heven bryght,
Of God alle-myghty rychely dyght,
Als bryde, made fayre tylle hir brydegome;"

8800 þus says Saint Iohan he saw come.

þis ceté es for to understand,
Haly kyrk þat here es fyghtand
Ogayne þe develle and his myght,

8804 þat it assayles, both day and nyght;
Bot þat fyght salle noght last ay,
It salle last no langer þan tylle domesday.

þan salle haly kyrk, of fyghtyng cees, The church mi-
litant.

8808 And be with God, in rest and pees;
Ffor it es bryde, and God es brydegome;

þan salle þai both to-gyder come,
And in heven won ay to-gyder;

8812 And alle pair childer salle þan com pider.

þat to þam has bene bowsom and trewe;
And þat bi-takens þe ceté newe;

Ffor þan salle haly kyrk þat tyde,

8816 In heven be new gloryfyde,

And won ay pare with God alle-myghty,
In ioy, and myrthe, and melody.

Bot yhit haly kyrk, þat es Godes bryde,

8820 Bihoves be fyghtand, yhit here to abyde

þe comyng of Crist þat es hir brydegome,

Christ is the
bridegroom of
the church.

þat ay es myghty for to over-come,

Ffor haly kyrk fyghtes for Godes ryght;

8824 And God overcomes thurgh his myght.

On twa-wise may haly kyrk be tane,

And, at þe last, salle bath be in ane;

On a manere es cald haly kyrk fyghtand,

8828 On ane other es haly kyrk over-comand.

þir clerkes says als þe boke beres witnes,

þat haly kyrk, þat here fyghtand es,

The church
triumphant.

- Es noght els, bot a gaderyng
 8832 Of alle cristen men of lele lyfyng.
 Haly kyrk over-comand es alle-swa
 God with alle þe company of þa
 þat dwelles with him, in his blys,
 8836 þe whilk he has hyght tylle alle his.
 Under haly kyrk, þat here fyghtand es,
 Er alle gud cristen men, mare and les.
 Under haly kyrk þat es over-comand,
 8840 Er alle haly men in heven wonand.
 Bot haly kyrk þat here fyghtes fast,
 After þe day of dome at þe last,
 In þe bryght ceté in heven salle won
 8844 Ever-mare, with hir spowse Godes Son;
 Ffor þan salle þe noumbre fulle-fyld be
 Of alle haly men in þat ceté,
 Thurgh haly kyrk þat es Godes spowse;
 8848 And þat ceté Crist calles his Faders howse,
 Ffor þare salle alle men þat er ryghtwise and haly,
 Ever-mare dwelle in aungels company;
 And ilk ane salle have a blysfulle wonyng,
 8852 And ioi parfyte, with-uten endyng.
 Þis ceté of heven þat es wyde and brade,
 Na man wate properly how it es made,
 Ne can, thurgh wrytt, ymagyn in thoght,
 8856 Of whatkyn matere it es wroght,
 It es noght made of lyme ne stane,
 Ne of tre; for of swilk matere has it nane,
 Als þir erthly cetese er made of here,
 8860 þat er made of corruptybelle matere;
 Ffor na thyng falles to be in þat ceté,
 þat corruptybelle or fayland may be.
 Bot þe matere þare-of, als I trow,
 8864 Es of alle thing þat es of gret vertow.
 Þis ceté was never made with hand,
 Bot thurgh þe myght and witt of God alle-weldand
 Þis ceté contenes alle heven-ryke
 8868 Bot nane wate properly to what it es lyke;

No one knows
how the city
of heaven is
made.

It is not made
with hands.

- We fynd wryten, pat it es fayre and bryght,
 Bot na man kan descryve it ryght;
 Ffor swa wyse clerk was never of lyve,
 8872 Pat pe fairnes of it couth properly descryve,
 Bot alle-if I kan noght descryve pat stede,
 Yhit wille I ymagyn, on myne awen hede,
 Ffor to gyf it a descripcion;
 8876 Ffor I have pare-to, gret affeccyon;
 And gret comforth and solace it es to me
 To thynk and spek of pat fayr ceté;
 Pat travaille may greve me nathyng,
 8880 Ffor pare-in have I gret lykyng.
 Ogayne ryght trowth nathing I do,
 If I lyken pe ceté pat me langes to,
 Pe whilk men may lyken on som party,
 8884 Bath to bodily thing and gastly.
 And for-pi pat alle thing pates clere and bryght
 Es mast lykand here tylle bodily syght,
 Parfor I wille it lyken tille bodily thing.
 8888 Pat es fayre to syght with gastly understandyng.
 Pe bryght ceté of heven es large and brade,
 Of whilk may na comparyson be made
 Tille na ceté pat on erth may stand,
 8892 Ffor it was never made with mans hand.
 Bot yhit, als I ymagyn in my thocht,
 I lyken it tylle a ceté pat war wroght
 Of gold, of precyouse stanes sere,
 8896 Opon a mote¹, sett of berylle clere,
 With walles, and wardes, and turrets,
 And entré, and yhates, and garettes;
 And alle pe walles war made, of pat ceté,
 8900 Of preceyouse stanes and ryche perré;
 And alle pe turrets, of cristalle schene,
 And pe wardes enamyld, and overgylt clene,
 And pe yhates of charbucles suld falle,
 8904 And pe garettes aboven of rubys and curalle;

Hampole says that although he cannot describe heaven, yet he will give an imaginary description out of his 'own head'.

Heaven may be likened both to 'bodily and spiritual things.'

Heaven may be likened to a city of precious stones, set upon a mountain;

The walls of which are formed of precious stones and of pearl;

¹ MS. Lands. 348 reads 'mount'.

- And at pat ceté had lanes and stretes wyde,
 And fayr bygyngs on ilka syde,
 Alle schynand als gold bryght burnyst
 8908 And with alkyn ryches replenyst;
 And pat alle pe stretes of pe ceté and pe lanes
 War even paved with precyouse stanes;
 And pat pe brede and lenthe of pat ceté
 8912 War mare pan here es of any cuntré;
 And pat alle manere of melody
 Of musyk and of mynstralsy,
 Patmocht be schewed with mowthe or hand,
 8916 War continuely pare-in sownand,
 And pat ilk day, on sere manere suld falle,
 Swa pat na man moght irk with-alle.
 And pat ilka lane and ilka strete,
 8920 Of pis ceté war fulle of savours swete,
 Of spycery and of alle other thyng,
 Of whilk any swete savoure moght spryng;
 And pat par war plenté of mete and drynk,
 8924 And of alle other delyces pat man may thynk;
 And pat ilka citesayne pat wonned pare,
 Had als mykelle bewté or mare,
 Als Absolon, pat swa fayre was,
 8928 Whase bewté moght bi skylle pas
 Pe bewté of alle manere of men erthly,
 Swa clene he was in lym and body;
 And pare-with als mykelle strenthe had omang
 8932 Als Sampson had, pat was so strang,
 Pat a thowsand men armed clene
 He over-come and felled doune alle bi-dene;
 And pat ilkane war als swyft to pas
 8936 And to ryn, als Assahelle of fote was,
 And swa swyft was to ryn and ga,
 Pat thurgh rase wald turne bath buk and ra;
 And pat ilkane had pare-with als mykelle lykyng
 8940 And als mykelle pair wille in alle thing,
 Als Salamon had, pat als God vowched save
 Pat had alle thyng pat he wald have;

And the streets
 paved with
 precious stones;

And each lane
 and street full of
 sweet savours;

And each citizen
 endowed with as
 much beauty as
 Absalom;

As strong as
 Sampson;

As swift as
 Asahel;

As wise as Solo-
 mon;

- And patilkane par-with, had als mykelle fredome
 8944 Als August had pat was emparour of Rome, As free as Augustus;
 Tylle whame alle landes of pe world about
 Served, and tille him war underlout;
 And patilkane had with-alle als continuele hele
 8948 Als Moyses had pat was swa lele, As healthy as Moses;
 pat God wald never with yvelle dere him,
 Bot anely pat he made his eghen dym;
 And pat pare-with, if possible ware,
 8952 Ilkane moght als lang be lyfand pare,
 Als Matussale namely dyd here, As old as Methusaleh;
 pat lyfed nere a thowsand yhere;
 And patilkane moght als mykelle wisdom weld,
 8956 Als Salamon had, pat men swa wise held,
 pat thurgh his wisdom had knawying
 Of alle thing and understanding;
 And patilkane pare-with lufed als wele or mare,
 8960 And als gud frende ay tylle other ware,
 Als David tylle Ionathas was kyd, As friendly as David and Jonathan were;
 Wham he lufed als he his awen saule dyd;
 And patilkane with pat honourd ware
 8964 Of alle pe other pat wond pare,
 Als Ioseph was of pe Egypciens ryght, As honoured as was Joseph by the Egyptians;
 Wham pai lowted als loverd of gret myght;
 And pare-with patilkane war in alle thing
 8968 Als mykelle als was Alexander the gret kyng As great as Alexander;
 pat conquerd Affryk, Europe and Asy,
 pat contened alle pe world halely;
 And patilkane acorded with other in anehede,
 8972 Als Lisyas with Sampson dyd in dede, As closely united as Lysias and Samson;
 Of whilk nouthur wald nathing do,
 Bot als ayther of pam assented pare-to;
 And with alle pis, patilkane als syker ware
 8976 Of pair dwellyng, to won lang pare,
 Als Ennoc and Hely, on pe same wyse, As secure as Enoch and Elijah;
 pat er syker of pair dwellyng in paradyse,
 Ffra pe tyme pat pai war pider ravyst,
 8980 And salle be untylle pe comyng of Anticrist;

And as joyful as
one escaped from
the gallows.

And over alle pis, pat ilkane als mykelle joy had
Als he suld have pat war lad
Tylle pe galows, and sodainly in pe gate
8984 War tane and putted tille a kynges state;
And, pare-with, pan¹ tylle ilk ane suld falle
Alle pe ioyes pai moght have alle.
He pat alle pes had, als bifore wryten es,
8988 Suld pass alle pe world in worthines:
What man, thurgh witt, couth telle ioy mare
In pis world to weld, pan alle pis ware?
Ffor wha-swa had alle pese, withouten dout,
8992 Had here ioy inoghe, both with-in and without
With alkyn delyces pat he moght have here,
Specialy in alle his wittes sere,
Pat es to say, in syght and hereyng,
8996 And in smellyng, tastyng and feleyng;
Bot yhit alle pir blysses pat yhe herd me neven
War als noght, als to regard to pe blys of heven;
Ffor als mykelle difference, or mare, suld be
9000 Bitwene heven and swilk a ceté,
Als es bitwene a kynges palays
And a swynsty pat es lytelle to prays,
And na mare comparyson may be made
9004 Bitwene pe cité of heven, wyde and brade,
And swilk a ceté made of gold and perré,
Pan bitwene alle pe world and a faulde may be;
Alle-swa alle ryches pat may here be sene
9008 War noght bot als muk pat es unclene,
To regard of pe precyouse rychesce
Of pe ceté of heven pat na man may gesce.
And alle pe melodyse of pe world sere,
9012 War noght bot als sorow to here,
To regard of pe blyssfulle melody
Pat in pe ceté of heven es ay redy.
And alle swete savours pat men may fele,
9016 Of alkyn thing pat here savours wele,
War noght bot als stynk to regard of pat flayre
Pat es in pe ceté of heven swa fayre;

No comparison
may be made
between the city
of heaven and
an earthly city
made of gold
and pearl.

¹ pat?

And alle þe worschepe þat here may be,
 9020 War noght bot als schendschepe to se,
 To regard of þe gret worschepe
 Of whilk men salle in heven tak kepe.
 Alle þe fairnes þat Absolon had in syght, The beauty of Absolon would be reckoned ugliness in heaven;
 9024 War noght bot laythede¹ in heven bryght.
 Alle þe strenthe of Sampson þat was pereles,
 War noght tald þare bot wayknes.
 Alle þe delyces þat had Salomon þe kyng,
 9028 War noght in heven bot myslykyng.
 Alle þe swyftnes of Assahel þat had he, The swiftness of Asahel would be but sloth;
 War noght þare bot slawnes to se.
 Alle þe fredom þat August had whilom, The freedom of Augustus but slavery;
 9032 War noght tald þare bot thraldom.
 Alle þe hele þat here had Moyses
 War noght tald þare bot als seknes.
 Alle þe eld þat Matussale had here,
 9036 War les þare þan þe lest day of þe yhere.
 Alle þe wisdom þat Salomon had redy The wisdom of Salomon but folly;
 War noght tald þare bot als foly.
 Alle þe luf þat David Ionathas lufed, The love of David and Jonathan but hatred;
 9040 War noght þare bot als hatereden proved.
 Alle þe honoure þat þe Egypciens Ioseph dyd,
 War noght in heven bot schendschip kyd.
 Alle þe myght þat Alexander had aywhare, The might of Alexander but weakness;
 9044 War noght tald bot wayknes þare.
 Alle þe acord þat Lisyas had in his lyfe The unity of Lysias and Sampson but strife;
 With Sampson, war þar bot als strife.
 Alle þe sykernes þat had Ennoc and Ely The security of Enoch and Elijah but insecurity.
 9048 Of þair dwellyng in paradyse, namly,
 War noght bot als unsykernes
 Of wonyng in heven þat es endles.
 Þus may I lyken, als I ymagyn,
 9052 Þe ceté of heven and þe blys þare-in,
 Tylle a ceté of gold and of precyouse stanes sere
 Bot þe ceté of heven es mare bryght and clere,

¹ MS. Lansd. 348 reads 'filpe'.

The hill upon
which Heaven is
set, signifies
holy meditation.

The walls of
Heaven made
of precious stones
signify good
works.

The gold denotes
charity.

The towers sig-
nify the honours
of the righteous.

The 'wards' of
silver and gold
denote strength,
power and might.

- And es sett on swa heghe a hylle,
 9056 Þat na synfulle man may wyn þar-tylle;
 Þe whilk hylle I lyken tyllle berylle clene,
 Þat es clerer þan any þat here es sene;
 Þat hille es noght els bi understanding,
 9060 Bot haly thought and brynand yhernyng,
 Þat haly men had here to þat stede,
 Whils pai lyfed, bi-for pair dede;
 Ffor God wille þat pai als heghe up-pas,
 9064 Als pair thought and yhernyng upward was.
 Yhit I lyken, als I ymagyn in thought,
 Þe walles of heven tyllle walles þat war wrought
 Of alle manere of precyouse stanes sere,
 9068 Cymented with gold fulle bryght and clere;
 And swa bryght gold ne swa clene,
 Was never nane in pis world sene,
 Ne swa ryche stanes, ne swa precyouse,
 9072 Als about heven er, ne swa vertuouse.
 Þe precyouse stanes, gastly may be
 Gud werkes, and þe gold charyté,
 Þat about pase in heven salle schine clere,
 9076 Þat dose gud werkes in charyté here.
 Þe turrets of heven, gret and smalle,
 I lyken tyllle turrets of clere cristalle;
 Bot þe turrets of heven er mare clere shynand
 9080 Þan ever was cristalle in any land.
 Þa turrets, gastly, sere honours may be,
 Þat gud men, in heven, salle fele and se.
 Þe wardes of þe ceté of heven bryght
 9084 I lyken tyllle wardes þat war stalworthly dyght
 And clenly wrought and craftily tayled
 Of clene sylver and gold and enamayld.
 Bot þa wardes of þe ceté of heven,
 9088 Er mare crafty and strang þan any kan neven,
 Bot gastly to speke, þa wardes swa dyght,
 May be tald strenthe, and power, and myght,
 Þat þas salle have þat in heven salledwelle,
 9092 Als yhe moght here me bifore telle.

pe yhates I lyken of heven swa brade,
 Tylle yhates pat war of charbukelle stanes made
 Bot swa clere charbukelle was never sene,

9096 Als pa yhates of heven er ne swa clene; The gates be-
token meekness

Bot pa yhates, gastly to speke, er mekenes
 And fredom of ryght fayth and bowsomnes,
 Pat gyfes way and entré tylle men boghsom,

9100 Intylle pe ceté of heven for to com.

pe garettes oboven pe yhates bryght
 Of pe ceté of heven, I lyken pus ryght,
 Tylle pe garettes of a ceté of gold,

9104 Pat wroght war, als I before told,

Of fyne curalle and rych rubys,

And of other stanes of gret prys,

With fyne gold wyre alle about frett,

9108 And bryght besandes burnyst omang sett.

pe garettes of heven, gastly, may be

Heghe state, and lordschip, and dignité;

Ffor alle pat salle won in pat ceté pare,

9112 Salle bere heghe state pare-in ever-mare.

pe lanes alle-swa and pe stretes alle,

Pat in pe ceté of heven may falle,

And pe wonyng-stedes pat er par-in,

9116 I lyken here, after I ymagyn,

Tylle pe lanes and stretes, less and mare,

Of pe ceté of gold pat I spak of are,

With pe bygynges on ilk syde standand,

9120 Pat offyne gold war made, bryght schynand;

Bot in na ceté pat men may neven,

Er stedes and lanes swa bryght als in heven;

Ne swa bryght wonyng-stedes als er par-in,

9124 Can na man, thurgh wytt, ymagyn,

pe whilk salle schyne, with-in and with-out,

And on ilka syde alle about,

Whare alle ryghtwyse men salle won at ees,

9128 In ioyfulle quyete, and rest, and pese;

And parfor haly kyrk, pat oft prays

Ffor pe saules in purgatory, pus says:

The watch-
towers wrought
of coral and
rubies, and or-
namented with
fine gold wire
denote lordship
and dignity.

In no city are
there such bright
places as in
heaven.

Tuam Deus deprecimur pietatem, ut eistribue-
 9132 *re digneris lucidas et quietas mansiones.*

“Loverd God, we ask pi peté,
 Pat pou vouche safe, als we pray pe,
 To gyf pam wonyng stedes bryght
 9136 And restfulle”, pat nede has of rest and lyght.
 Na bodily eghe moght never here se
 A poynt of swilk bryghtnes, als in heven salle be.

Ilka lane in heven and ilka strete
 9140 Mostschyne bryght, bi skylle, for parsalle mete
 Aungels and men bryghter schynand,
 Pan ever schane pe son in any land;
 Ffor pe body ofilk mansalle schyne so bryght
 9144 Pat tylle alle a contré, ane moght gyf lyght;
 And ilka hare pare, on pair hede,
 And on pair body, on ilka stede,
 Salle be als bryght als es pe son,

The bodies of
 each man in
 heaven shall
 shine as bright
 as the sun.

9148 Pat we may se here whare we won,
 Fulle bryght schynand oboven us,
 And parfor says pe boke pus:
Fulgebunt iusti sicut sol.

9152 “Pe ryghtwis men salle schyne als pe son,”
 In heven whare pai salle ever-mare won.
 Now sen a ryghtwis mansalleschyne als bright
 Als pe son dose, pan mon he gyf lyght
 9156 Als fer als pe son dose and ferrer,
 Fforwhi he salle pan be wele bryghter.

And yhit salle alle pat gret bryghtnes,
 Pat ryghtwis men salle have pare be les
 9160 Pan pe bryghtnes of God alle-myghty,
 Als salle be knawen pare openly,
 Ryght als pe sternes here, whare we won,
 Semes als to pe bryghtnes of pe son;

9164 Ffor we salle be pare als sternes in bryghtnes,
 And God bryghtest als son of ryghtwisnes.
 Ilka lane and strete pat in heven may be,
 Es lenger pan here es any contré,

The lanes and
 streets in heaven
 are longer than
 those of any
 country on earth.

9168 Ffor þe roume and þe space þat es contende
In þe ceté of heven has nane ende.

þa stretes and lanes, gastly to telle,
Er alle haly men þat þare salle dwelle;
9172 And þair wonyngstedes may be þe medes,
þat þai salle have for þair gud dedes.

The streets and
lanes of heaven
denote holy men
who shall dwell
for ever in
heaven.

In þat ceté salle be mare rychesce
þan alle þe men of þe world may gesce;

9176 Bot pase ryches gastly to understand,
Er sere blysses and delyces ay lastand,
þe whilk alle þas, þat tylle heven salle wende,
Salle fele and se þare with-uten ende.

9180 þe pament of heven may lykened be,
Tille apament of precyouse stanes and perré;
Bot þe pament of heven salle schyne mar clere
þan ever schane gold or precyouse stanes here;

9184 And þat pament es sett swa fast,
þat it salle never fayle bot ay last,
In whilk may na crevyce be sene,
It es swa hale, and even, and clene.

9188 þis pament of heven als of perré,
Gastly to understand may be
Parfyte luf and lyfe endeles,
With pese, and rest and sykernes,

The pavement of
heaven denotes
perfect love and
endless life.

9192 þat alle salle have þat salle won þare,
And þis pament salle last ever-mare.

þus may a man þat kan and wille,
Alle þe ceté of heven lyken bi skylle,

9196 Tylle bodily thing þat es fayre and bryght,
And mast delytabelle here to syght,
And to precyouse stanes of vertow,
And to sylver and gold and thing of valow,

9200 þat men may here bodily se,
Bot swilk thinges may nane in heven be.

Of verray ryches, gret plenté es þare,
þat er a hundreth thowsand-fald mare

The riches
of heaven sur-
pass all earthly
wealth.

9204 þan alle þe ryches of þe world here,
þat ever was sene, fer or nere,

Above the city
of heaven shall
bright beams
only be seen.

All shall see
the face of God,
as plainly as
they see the sun
on earth.

- Pat fayles and passes oway;
 Bot pe rychesce of heven salle last ay,
 9208 Pat er alle thing, als God vouches save,
 Pat men in heven yhernes to have.
 Oboven pe ceté of heven salle noght be sene,
 Bot bright bemes anly, als I wene,
 9212 Pat sal schyne fra Goddes awen face,
 And sprede about and over pat place.
 His bright face sal alle pas se,
 Pat sal duelle in pat blisful cité;
 9216 And pat syght es pe mast ioy of heven,
 Als men mught here me byfor neven.
 And alle-if pat cité be large and wyde,
 Men salle hym se, until pe ferrest syde,
 9220 And als wele pas pat sal be fra hym fer,
 Als pas pat sal par til hym be nerrer;
 For als men of fer landes may haf sight
 Of pe son, pat we se here schyne bright,
 9224 And als pe same son pat shynes byyhond pe se
 Shewes it here, and in ilka cuntré
 Alle pe day, aftir pe ryght course es,
 Bot when cloudes fra us hydes hir¹ brightnes;
 9228 Right swa pe face of God alle-myghty,
 Sal be shewed in heven appertely,
 Tille alle pe men pat pider sal wende,
 Pogh som suld duelle at pe ferrest ende.
 9232 Bot ilk man, als he lufes God here,
 Sal won par, som fer and som nere,
 For som lufes God here mar pan sum,
 And som lufes hym les pat til heven sal com
 9236 Alle pas pat God here lufes best,
 When pai com par sal be hym nerrest,
 And pe nerrer pat pai sal hym be,
 Pe verreylyer pai sal hym se;
 9240 And pe mare verraly pai se his face,
 Pe mare sal be pair ioy and solace.

¹ MS. Harl. 4196 reads 'his'.

- Bot þa þat here lufs hym les,
 Þai sal won þar, aftir þair luf es;
 9244 Bot ilk man sal se hym in his degré,
 In what syde of heven swa he sal be.
 Here haf yhe herd of many fayre sight,
 Þat ay salle be sene in heven bright;
 9248 Ful glade and ioyful alle þas may be,
 Þat swilk fayre sightes, ay, þar sal se,
 And of mykel ioy may þai ay telle
 Þat in þat cité of heven sal ay duelle.
 9252 Alswa ilkan sal haf in þair heryng,
 Grete ioy in heven and grete lykyng,
 For þai sal here þar aungel sang,
 And þe haly men sal ay syng omang,
 9256 With delitabel voyces and clere;
 And, with þat, þai sal ay here
 Alle other manere of melody,
 Of þe delytable noys of mynstralsy,
 9260 And of alkyn swet tones of musyke,
 Þat til any mans hert mught like;
 And of alkyn noyse þat swete mught be,
 Ilkan sal here in þat cité,
 9264 With-uten instrumentes ryngand,
 And with-uten movyng of mouth or hand,
 And with-uten any travayle,
 And þat sal never mar cese ne fayle.
 9268 Swilk melody, als þar sal be þan,
 In þis world herd never nan erthely man,
 For swa swete sal be þat noyse and shille
 And swa delitabel and swa sutilsle,
 9272 Þat alle þe melody of þis world here,
 Þat ever has bene herd, fer and nere,
 War noght bot als sorowe and care
 Als to þe lest poynt of melody þare.
 9276 Omang þam alswa sal be swete savour,
 Swa swete com never of herbe ne flour,
 When þai war in seson mast,
 Or war mast of vertu for to tast;

The righteous
shall have great
joy in their hear-
ing.

Each one shall
hear with angels
They shall hear
all kinds of
sweet music.

Among them all
shall be sweet
savours, sweeter
than those spring-
ing from any
herb or flower.

9280 Ne of spicery mught never spryng,
 Ne yhit of nan othir thyng,
 Pat thurgh vertu of kynde suld savour wele
 Swa swete savour als pai sal fele;

No one can tell
 how sweet each
 one shall smell
 to another.

9284 For na hert may thynk, ne tung telle,
 How swete sal ilkan til other smelle;
 Pat savour sal be ful plenteuouse,
 And swa swete and swa delicious,

9288 Pat alkyn spicery pat men may fele,
 And of alle othir thyng pat here savours wele,
 War noght bot als thyng pat stynked sour,
 Als to regarde of pat delycious savour.

Each one shall
 sing with angels
 and thank God
 for his mercy.

9292 Pan sal pat savour pat es swa swete,
 Be ioy til pam, ay when pai samen mete,
 Alswa ilkan pat sal won par,
 Sal syng with angels, als I sayd ar,

9296 In swilk tones pat sal be swete to here,
 With ful delitabel voyces and clere;
 Bot pai sal love God ay in pair sang,
 And thank hym of his mercy ay omang;

9300 And ilkan of pat blisful company
 Sal speke with othir par ful swetely,
 With laghyng and with lufly sembland,
 And say "weles us pat here er wonnand",

9304 And thank God omang pat pam gun wysse
 Til mekenes, pat pam led til pat blysse
 With anger pat pai had in pair lyf days,
 Pan may pai say pus als David says:

9308 *Letati sumus pro diebus quibus*
nos humiliasti, annis quibus
vidimus mala.

"Loverd ful glad for pe days er we,

9312 In whilk pou made us lawe to be,
 In pe yheres in whilk we saw illes."

Thus may pai syng
 and say for sere
 skilles.
 Pan sal pair
 sang and pair
 spekyng,
 Be til pam
 gret ioy and
 lykyng;

Pus may pai syng and say for sere skilles.

Pan sal pair sang and pair spekyng,

9316 Be til pam gret ioy and lykyng;

- Alswa pai sal fele worshepes grete,
 For ilkan sal be sette in a ryche sete, Each one shall
be crowned as
kings and queens.
 And, als kynges and qwenes corouned be
 9320 With corouns dight with ryche perré,
 And with stanes of vertu, precyouse to prays,
 Als David til God thus spekes and says:
Posuisti Domine super caput eius
 9324 *coronam de lapide precioso.*
 "Loverd on hys heved pou sette ryght,
 A coroune of preciouise stanes dight;" The crown of
precious stones
set upon the
heads of the
righteous de-
notes their great
bliss and joy.
 Bot swa fayre coroune was never sene
 9328 In pis world, on kynges heved ne qwene.
 Pis coroune es þe coroune of blys,
 And þe stane es ioi pat pai sal never mys.
 Pis worshepe pat pai sal fele, sal pas
 9332 Alle þe worshepes pat ever here was,
 Of whilk pai sal par mar ioi have,
 Pan any man can yherne or crave.
 Pus sal pai have in pair wittes fyfe
 9336 Parfite ioi with endeles lyfe,
 In þe heghe blisful cité of heven,
 Whar sere ioies er ma pan tung can neven;
 For pai sal many hundreth thowsand se There shall be
seen in heaven
hundreds and
thousands of men
and women.
 9340 Of men and wemen in pat cité,
 Pat many sere ioies par sal haf,
 Als pai er worthy and God vouches saf.
 And alle þe ioies pat pai alle sal se,
 9344 Sal be ioies til ilka man pat par sal be,
 With-uten his awen ioies, les and mare,
 Pat til hym-self sal be appropriated pare;
 For þe sight of ilk ioi pat pai sal se pan,
 9348 Sal be ioi par til ilka man;
 For other mens ioies tham sal like als wele,
 Als pai sal pair awen pat pai sal fele;
 Pan sal a man haf ma ioies in heven
 9352 Pan any tung couthe telle or neven;
 For ilk man sal haf special ioi and mede, Each good deed
shall receive a
separate reward
 For ilk gude thoght and ilk gude dede,

pat he ever thocht or wroght open or privé.

9356 pan may never pair ioys noumbred be,
 pat ilk man in heven when pai com pider
 Sal in body and saule haf alle togider,
 And never mare of na ioy fele irkyng,
 9360 For pai sal ay be new als at pe bigynning,
 Of whilk pe leste ioy par to fele and se,
 Sal be mar pan alle pe ioyes of the world may be

The righteous in
 heaven shall
 never be tired
 of praising God.

9364 pai sal be fed par and cled wele,
 With ioy of sight pat pai sal fele,
 pai sal wirk par nan othir thyng,
 Bot love ay God with-uten irkyng,
 Als a versifiour says in a verse parby,
 9368 pe whilk es made in metre pus schortly:
Visio sit victus, opus est
laus, lumen amictus.

They shall be fed
 with the sight of
 God.

9372 "With pe sight of God pai sal be fed,
 And with brightnes of light pai sal be cled,
 And pair werk sal be ay lovyng,"
 In whilk pai sal haf gret likyng.
 Bot pair mast ioy in heven sal be

The sight of the
 Trinity shall be
 their greatest joy.

9376 pe blisful sight of pe trinité,
 pe whilk pai sal se ever-mar;
 And pat ioy sal pas alle othir par,
 For ay whilles pai pat sight sal se,
 9380 Of alle ioyes pai sal fulfilled be;
 And if pai suld pat syght mysse,
 pai myght noght pan haf parfite blis.
 For if a man war pyned in helle,
 9384 With ma payns pan tung may telle,
 And he of Goddes face mught se oght,
 Alle his payns suld pan gryefe hym noght.
 Now haf I redde here how men sal hafe

The damned shall
 have great sorow
 and pain for ever.

9388 Parfite ioy in heven pat sal be safe;
 Bot pe dampned men par ogayne
 Sal haf ful sorowe and parfite payne,
 With-uten ende for pair wikked lyfe,
 9392 For pai sal in alle pair wittes fyve,

- Be turmented on sere manere,
 With grysely payns, many and sere,
 Pat es to say, in syght and heryng,
 9396 In smellyng, tastyng, and felyng.
 First pai sal in helle about pam se
 Mare sorow pan ever in pis werldmught be,
 And pe sorow pat pai sal se par,
 9400 Sal be strang payne til pam ever-mare.
 Pair wonyng in helle, als says pe buke, The misery of
the damned.
 Pai sal se ful of fire and of smoke,
 And ful grysely, and myrk, and dym,
 9404 And about pam devels ful grym,
 Pat with sere payns sal payne pam ay,
 Als men mught here me byfor say:
 And alle-pogh pai in helle want light,
 9408 Yhit sal pai of alle payns haf sight,
 Thurgh pe sparkes of fyr par, als says Saynt Austyn
 Noght til pair comfort bot til pair pyne;
 Yhit mare sorow pam sal bytyde,
 9412 Pai sal here in helle, on ilka syde,
 Ful hydus noyse and duleful dyn There shall be
great noise in
hell;
 Of devels and of synful men par-yn:
 Pai sal here devels par, rare ful hydusly,
 9416 And pe synful men goule and cry;
 Pai sal par, in smellyng, fele mare stynk, And foul stench;
 Pan hert may here ymagyn or thynk,
 Of brynnand brunstan and of pyk,
 9420 And of alkyn othir thyng pat es wyk.
 Pat stynk, als yhe sal understand wele,
 Sal be strang payne til pam to fele;
 Al-swa pai sal ilkan other wery,
 9424 And myssay and sclaundre God allemyghty,
 Pai sal ay stryfe and be at debate, And cursing and
strife.
 And ilkan other sal despice and hate.
 Omang pam sal never be pees,
 9428 Bot hatreden and stryfe pat never sal cees.
 Pair throtes sal ay be filled omang, The throats of
the wicked shall
be filled with
 Of alle thyng pat es bitter and strang,

flame and smoke
mixed with brim-
stone and pitch.

9432 Of lowe and reke with stormes melled,
Of pyk and brunstane togyder welled,
Of molten bras and lede with-alle,
And of other welland metalle:

9436 Omang alle othir paynes, lest and mast,
With stryf pat sal be omang pam pan,
When ilkan sal other wery and ban;

There shall be
great cold and
heat in hell;

9440 Al-swa pai sal fele, als I byfor talde,
Outrageus hete and outrageouse calde,
For now paisal frese in yse, and now in fire bryn
And be gnawen with-uten and with-in;
Within, als yhe sal understand,

Dragons, adders,
toads, and other
vermin;

9444 With wormes of conscience ay bytand;
With-uten, with dragons felle and kene,
Swa hidus was never here nane sene,
With neddirs and tades and othir vermyn,

Beasts of prey
as wolves, lions
and bears shall
gnaw the sinful.

9448 And with many hydus bestes of ravyn,
Als wode wolfes, lyons and beres felle,
Pat sal noght be elles, bot devels of helle,
In liknes of hydus bestes and vermyne,

9452 Pat sal pam gnaw without, to eke pair pyne,
Als in pe sext part of pis boke es wryten.
Pus sal pe synful be gnawen and byten
With uten, thurgh hydus bestes and vermyn,

Devils shall
smite them with
glowing ham-
mers.

9456 And thurgh pe worme of conscience with-in.
Pe devels alswa sal stryke pam felly,
With glowand hamers, ful huge and hevy,
Pat sal seme of iren and stele;

9460 Pir payns pai sal with alle other fele.

Pus sal pai ever-mare be pyned par,

In alle pair fife wittes, als I said ar,

With sere payns als es gode skille,

9464 For pai here used pair wittes ille.

These pains
shall torment
the soul as well
as body.

Alle pir payns pat yhe herd me telle,

And many ma pat salle be in helle,

Pai sal thole ay par pat sal wende pider,

9468 In body and saule alle to-gider.

- þus sal þai ever mar contynuely
 Haf parfite payne þar, with-uten mercy,
 Fra whilk payne and sorow God us shilde,
 9472 Thurgh prayer of hys moder mylde,
 And þe right way of lyf us wysse,
 Whar-thurgh we may com til heven blysse. Amen.
 Now es þe last part of þis buke sped,
 9476 And alle þe maters þar-in haf I red,
 þat contenes, als yhe mught here,
 Bathe general and special ioyes sere,
 þat alle þas þat til heven sal come,
 9480 Sal haf aftir þe day of dome;
 And sere schendshepes of helle alswa,
 þat er even contrary til þa,
 þe whilk, þas þat sal til helle wende,
 9484 Sal haf þar, with-uten ende.
 Whar-for wha-swa of þis wil take hede,
 May be stird til luf and drede;
 Til drede, thurgh mynde of þe hydusnes
 9488 Of payne and sorow þat in helle es;
 Til luf, thurgh mynd of ioyes and blisse sere
 þat God hetes til alle þat lufes hym here.
 Bot þe drede es noght medeful to prufe,
 9492 þat accordes noght halely with þat lufe;
 For if drede stand by itself anely,
 Na mede of God it es worthy,
 þarfor drede suld be lufes brother,
 9496 And ayther of þam stand with other,
 For wha-swa lufes God on ryght manere
 He has grete drede to wrethe hym here;
 þan lufes he his bydynges to fulfille,
 9500 And dredes to do oght ogayne his wille,
 Delites to be with God ay,
 And dredes to be put fra hym oway.
 Formen suld noght drede God anly forpayne
 9504 Bot men suld drede to tyn þe ioy soverayne,
 þat es, þe syght of God of heven,
 þe whilk yhe herd me byfor neven;

The matters of
this book are
now brought to
an end.

Those who have
read these things
and will take
heed, may be
'stirred to love
and dread'.

Fear without
love is not worthy
of reward.

Love and fear
must go together

We should love
God for himself.

pat¹ es pat luf ay with pat drede,
 9508 And pat dred of God es worthy mede,
 For pogh we suld never helle se,
 Ne [for] syn suld never punyst be,
 In purgatory ne in helle,
 9512 Ne in pis world whar we duelle,
 Yhit suld we luf God for hym-self ryght,
 And drede to tyne hys luf and of him pe syght,
 For, sikerly I dar wele say pis,
 9516 pat wha-swa wyst what ioy and blys
 Of pe syght of God in heven war,
 And als proprely had sene it als es par,
 He had lever thole here pis payne,
 9520 Ilk day anes, alle qwik² to be flayne,
 Ar he pe syght of his face suld tyne,
 pat in heven so bright sal shyne.

Those who have
read these things
and will take
heart may be
assured to love
and thank

Many sere ioyes ma par sal falle,
 9524 Bot pat sight es mast principalle ioy of alle;
 For pat ioyful sight sal contene
 Alle other ioyes pat sal par be sene,
 Of whilk ioyes, pe lest sal pas
 9528 Alle pe ioy pat ever here was.

Earthly joys are
passing vanity.

For ioy here es noght bot passand vanité,
 Bot pe ioyes pat er par ever-mar sal be,
 Til whilk ioyes pat has nan ende,
 9532 God us bring when we hethen wende. Amen.

Be without
love and worthy
of reward.

The contents of
the 'Pricke of
Conscience'.

Now haf I here als I first undir-toke,
 Fulfilled pe seven partes of pis boke,
 pat er titeld byfor to have in mynde.
 9536 pe first es of pe wrechednes of mans kynde;
 pe secunde es of pe werldes condicions sere,
 And of pe unstabelnes of pe world here;
 pe thred es of pe ded pat es bodily;
 9540 pe ferthe alswa es of purgatory;
 pe fift es of domesday, pe last day of alle,
 And of pe takens pat byfor sal falle;

¹ pan (MS. Harl. 4196.)

² The MS. reads 'qwilk'.

- þe sext es of þe paynes of helle to neven;
 9544 And þe sevend part es of þe ioyes of heven.
 In þir seven er sere materes drawen
 Of sere bukes, of whilk som er unknowen,
 Namly til lewed men of England,
 9548 þat can noght bot Inglise undirstand;
 þarfor þis tretice drawe I wald
 In Inglise tung þat may be cald
 Prik of Conscience als men may fele,
 9552 For if a man it rede and understande wele,
 And þe materes þar-in til hert wil take,
 It may his conscience tendre make,
 And til right way of rewel bryng it bilyfe,
 9556 And his hert til drede and mekenes dryfe,
 And til luf and yhernyng of heven blis,
 And to amende alle þat he has done mys.
 For þe undirstandyng of þir maters seven,
 9560 þat men may in þis buke se and neven,
 May make a man knawe and halde in mynde,
 What he es here of his awen kynde,
 And what he sal be, if he avyse hym wele,
 9564 And whar he es, for to know and fele.
 Yhit may he se when he it redes
 What he es worthy for his dedes,
 Whether he es worthy ioy or payne
 9568 þis tretice may make hym be certayne,
 For þar-in may he many thynges se,
 þat has bene, and es, and þat sal be;
 þus may þis tretice, with þe sentence,
 9572 Pryk and stirre a mans conscience,
 And til mekenes and luf and drede it dryfe,
 For to bring hym til ryght way of lyfe.
 Of alle þeis I haf sere maters soght,
 9576 And in seven partes I haf þam broght,
 Als es contende in þis tretice here,
 þat I haf drawen out of bukes sere,
 Aftir I had in þam undirstandyng,
 9580 Alle-if I be of symple kunnyng.

It is called the
'Prick of Con-
science', because
if a man read
and understand
well the matters
therein, it will
make his con-
science tender
and stir him to
dread and mek-
ness.

It will bring him
into the right
way of life.

The author desires to be excused for faulty rhymes.

He desires that if any man find an error, he will correct it.

The man that reads this book, and is not 'stirred' thereby, must be either foolish or wicked.

Pray specially for the compiler of this book.

Bot I pray yhou alle, par charité,
 Pat pis tretice wil here or se
 Yhe haf me excused at pis tyme,
 9584 If yhe fynde default in pe ryme,
 For I rek noght, pogh pe ryme be rude,
 If pe maters par-of be gude.
 And if any man pat es clerk,
 9588 Can fynde any errour in pis werk,
 I pray hym he do me pat favour,
 Pat he wille amende pat errour;
 For if men may here any errour se,
 9592 Or if any default in pis tretice be,
 I make here a protestacion,
 Pat I wil stand til pe correccion
 Of ilka rightwyse lered man,
 9596 Pat my default here correcte can.
 Pis tretice specialy drawen es
 For to stirre lewed men til mekenes,
 And to make pam luf God and drede;
 9600 Ffor wha-swa wil it here or rede,
 I hope he sal be stirred par-by.
 Yf he trow pat God es alle-myghty,
 And he sal it here or se,
 9604 And may noght par-by stirred be,
 It semes pat he es wittles,
 Or over mykel hardend in wikkednes.
 Bot alle pas pat redes it, loud or stille,
 9608 Or heres it be red with gode wille,
 God graunt pam grace pat pai may
 Be stird par-by til ryghtwyse way,
 Pat es, tille pe way of gude lyfyng,
 9612 And at pe last be brought til gude endyng.
 And yhe pat has herd pis tretice red
 Pat now es brought til ende and sped,
 For pe luf of our Loverd Ihesu,
 9616 Pray for hym specialy pat it dru,
 Pat if he lyf, God safe hym harmles,
 And mayntene hys lyf in alle gudeness,

And if he be ded, als falles kyndely,
 9620 God of his saule haf mercy,
 And bryng it til pat blisful place
 Whar endeles ioy es and solace,
 Til whilk place he us alle bryng,
 9624 Patfor us vouched safe on rode to hyng. Amen.

Explicit tractus qui dicitur, Stimulus Consciencie.

Here endes pe tretice pat es called Pryk of Conscience.

And if he be ded, als helles kyndly,
 God of his saule had mercy,
 And prayng it til pat blissful place,
 What endles joy es and solace,
 Til whilk place he us alle prayng,
 Patour us vouchsafed on to prayng. Amen.

NOTES.

- Page 1. l. 5 *spede*, prosper. 8 *endynge*, death. 9 *ar*, ever. 17 *beyng*, existence, 25 *sythyn*, afterwards.
- Page 2. l. 48 *skylle*, cause, reason. 49 *dom*, dumb. 50 *bughsom*, buxom obedient. 51 *lof*, praise. 56 *at*, that.
- Page 3. l. 71 *herth*, earth. 74 *digne*, worthy. 76 *wytte*, *skille* and *mynde*, sense, reason and memory. 82 *felle*, skin. 96 *mon* (= *mun*), shall.
- Page 4. l. 107 *hight*, promised. 115 *kydde*, showed. 121 *love*, praise. 122 *unkynd*, lit. unnatural and hence ungrateful. 129 *wake* (= *wayke*), weak.
- Page 5. l. 139 *lyggus*, lies. 162 *unkunnand*, ignorant. 156 *can*, knows 166 *unskylwys*, without reason. 169 *unkunmyng*, ignorance.
- Page 6. l. 183 *trofles*, idle stories, uninstrutive fables. 182 *And til*, evidently an error for *un-til*. 187 *kun*, learn by rote, pret *kund*. 196 *unknawynge*, ignorance. 208 *tyttest*, soonest.
- Page 7. l. 226 *lytherness*, wickedness. 230 *mynd*, to put in mind. 237 *lettyng*, hindrance. 242 *mase*, makes. 250 *thoght*, an error for *yhouth*.
- Page 8. l. 253 *per* (= *pir*), these. 272 *And to all that might be pleasure to him*. 283 *pays*, pleases.
- Page 9. l. 306 *pat þam thynk hard*, that to them seems hard. 320-321 MS. Y. has the following reading:
 "He saip 'in his wordes trowed þey,
 And alowed his preysynge as þei couþ sey'."
loved = *alowed* = praised, *lovyng* = *preysynge* = praise.
- Page 10. l. 326 *quert*, joy. 336 *drawen*, composed. 354 *to rede*, to be read.
- Page 11. l. 368 *to luk*, to be seen. 381 *tuk kepe*, took notice.
- Page 12. l. 421 *shortly*, briefly. 424 *ertou*, art thou.
- Page 13. l. 443, 444 *geten*, conceived. 455 *caytefte*, wretchedness. 459 *glet*, slime. *loper*, coagulated. 471 *alstite*, immediately.
- Page 14. l. 475 *ligge*, lie. 477 *gowl*, howl, yowl. 496 *gretynge*, weeping. 503 *sembland*, appearance.

Page 15. l. 509 *pure*, poor. 520 *rym* (= *reme*), membrane. 535 *fulfild*, filled with.

Page 16. l. 566 *fen*, mud, dirt, filth. 575 *eghen*, eyes.

Page 17. l. 593 *wantes*, is lacking. This verb is here used impersonally with the dative. 594 *laykyng*, sport, play.

Page 18. l. 613 *brethe*, vapour. 614 *hard ne nesshe*, hard nor soft. 628 *myddyng*, dunghill. 645 *graythely*, carefully.

Page 19. l. 684 *tas*, toes.

Page 20. l. 689 *wyght*, brave. 691 *angers and yvels*, pains and diseases. 698 *mescheefes*, misfortunes. 701 MS. Y. reads:

"Steches gowtes and other maladyes."

707 *welks*, fades, lit. becomes white. 712-15 MS. Y. reads:

"Man he saip as a flour bright

Furst comeþ forþe to þe sight,

And sone es broken and passeþ away

As a *schalde webbe* in somers day."

Page 21. l. 725 *floresshe*, should be *flouresshes*. 729 *neghen*, nine. 731 *bycom*, became. 741 *yhere*, years. 756 *held* = *eld*, old age. 757 *hele*, health. *weld*, govern.

Page 22. l. 762 *fon* (pl. of few) = *fone*, see l. 764, 765. 773 *rouncles*, MS. Y. reads: *ryveleth*, wrinkles. 774 *His mynde es short*, His memory is not retentive. 775 *hand* = *and*, breath. 776 *wax*, should be *waxes*. 777 *gas*, goes. 780 *for-worthes*, comes to nothing. 781 *moutes*, moults, falls off. 786 *lyghtly*, easily. 788 *souches*, suspects, is suspicious. 789 *trowyng*, opinion, belief. 791 *sembland*, appearance.

Page 23. l. 797 *lakes*, censures, blames. 798 *granand*, groaning. 799 *angerd*, troubled, disturbed. 812 *sleghe*, crafty, wise. 816 *frount*, forehead. 817 *heldes*, bends, bows. 822 *pouce*, pulse. *styringes*, movements. In Wicliffe's Apology we have 'His *steringes*' "*voluntatis suae motus*."

Page 24. l. 856 *what-kyn*, what kind of. 860 *ugly*, horrible. 863 *to-gnaw*, gnaw away.

Page 26. l. 917 *uglynes*, horror. 939 *aght*, ought.

Page 27. l. 949 *fikel*, treacherous, deceptive. 961 '*world of world*', eternity. 966 *hight*, called.

Page 28. l. 996 *sternes*, stars.

Page 29. l. 1027 *bisens*, examples.

Page 30. l. 1060 *wayn*, vain. 1064 *tharlles* = *thralles*, slaves. 1074 *ken*, know. 1090 *fraistes*, tries.

Page 31. l. 1106, 1108 *tane*, the one, the first. 1127 *yhernyng*, lust, desire.

Page 33. l. 1181 *sleghtes*, crafts, contrivances. *qwayntyse*, cunning. 1183 *tilles*, leads. 1186 *waytes*, watches. 1189 *taries*, mocks, deludes. 1197 *fantome*, vanity. It sometimes signifies a lie;

"This is no *fantum*, ne no *fabulle*,
3e wote wele of the Rowuntabulle."

The Avowyng of King Arther &c., Robson's Met. Rom. ii, p. 57.

Page 34. l. 1205 *bymene*, to be explained. 1207 *whyn*, O that! 1208 *neghe*, approach, come near. 1217 *ken*, keen. 1224 *wawes*, waves. 1228 *wolves*, wolves. 1229 *worow men bylyve*, strangle men quickly, see Glossary. 1230 *rogg* = *rugg* = tear, rend.

Page 35. l. 1239 *pases*, paths, narrow passages. 1250 *umset*, surrounded. 1260 *be taken* = *be-taken*, to betoken. 1268 *flay*, to terrify, frighten.

Page 36. l. 1272 *oftesythes*, oft times. 1277 *sho*, she. *lates*, lets. 1279 *wa to wele*, woe to weal. 1281 *pir*, these.

Page 37. l. 1319 *drove*, disturbs, afflicts. 1322 *tokenyng* = *takenyng*, token, sign. 1334 *happy*, fortunate, see l. 1339. 1338 *pa*, those.

Page 38. l. 1368 *syker*, sure, certain. 1374 *gestes*, guests. 1375 *hethen*, hence.

Page 39. l. 1385 *commelyng*, a foreigner, used to translate *advena*. 1390 *swythe*, quickly. 1393 *lele*, loyal. 1397 *war* = *ware*, cautious, careful. 1400 *dede*, death, see l. 1402. 1403 *over-lightly*, very easily. 1413 *variand*, varying, see l. 1426. 1415 *vedirs*, weathers, see l. 1424.

Page 40. l. 1432 *wate*, knows. 1443 *douiland*, evidently an error for *domland*, Sc. *drumly*, N.E. *dromland*, dark, cloudy.

Page 41. l. 1452 *Now er men wele*, *now er men wa*, Now are men happy, now are men sorrowful. 1453 *faa*, foe. 1456 *pyn*, pain. 1459 *or-litel* = *over-litel*, *mesur*, moderation. 1460 *bigg*, well furnished. 1463 *fande*, try. 1464 *smert*, *smart*, quick. 1468 *were*, war. 1470 *saghtel*, reconciliation, concord. 1478-79 The correct reading seems to be:

"Parfor þe world þat clerkes sees þus helde,
Es als mykel to say als þe werldes elde."

Page 42. l. 1487 *to mette*, to measure, *mete*. 1492 *haterel*, top of the head, the poll. 1502 *elde*, age. 1520 *havyng*, behaviour.

Page 43. l. 1522 *costage*, expense. 1525 *hauntes*, practises. 1528 *wrynchand*, twisting.

"And, if som smithfeild Ruffian take up som strange going: some new mowing with the mouth: some *wrinchyng* with the shoulder, som new disguised garment, or desperate hat—whatsoever it cost—gotten must it be and used with the first; or els the grace of it is stale and gone." The Scholemaster by R. Ascham, p. 44. Ed. Major 1863.

1539 *hypand als a ka*, limping as a cow. 1540 *new gett*, new fashion. 1543 *gang*, walk. 1548 *hasty myschewes*, sudden misfortunes. 1551 *wreth*, to make angry, irritate. 1557 *fyndynges*, inventions.

Page 44. l. 1561 *controves*, contrives.

Page 45. l. 1599 *unbowsome* = *unbuxom*, disobedient. 1616 *þam sall be wa*, to them shall be woe.

Page 46. l. 1651 *clomsed*; *cursed* is perhaps too strong a rendering, if

- the word is derived from O.E. *clomsen*, *clumsen*. The literal meaning would seem to be 'benumbed' and hence 'stubborn', 'blockish'.
- Page 47. l. 1680, 1681 *dede*, death. 1682 *redes*, explains. 1686 *kyndely*, natural. 1687 *twynyng*, separation. 1688 *full*, very. 1704 *onence*, against.
- Page 48. l. 1709 *twyn*, separate. 1718 *gayn-turnyng*, returning. 1732 *wild*, desired, pret of *wille* or *willen*, to desire. The pret of *wille* as an auxiliary verb = *wald*.
- Page 49. l. 1750 *a dede brayde*, a death assault, pain. 1776 *mynde*, remembrance. 1777 *thurgh kynde*, naturally. 1781 *swet*, pret of *swete*, to sweat.
- Page 50. l. 1788 *skulkes*, hides. 1810 *overalle*, everywhere. 1817 *tast*, experience.
- Page 51. l. 1820 *stoure*, conflict. 1849 *samen*, to be together. 1852 *A* = *ane*, one.
- Page 52. l. 1881 *reward*, regard. 1883 *thewes*, manners. 1890 *dede hand*, death's hand.
- Page 53. l. 1907 *fested*, fastened. 1913 *occupyde*, filled. 1915 *at a titte*, with a sudden jerk, with a tug. 1917 Each vein and each sinew and member.
- Page 54. l. 1938 *unsleghe*, unwise, foolish. 1944 *wayte* (= *wate*), knows. 1946 *forluke*, foresee.
- Page 55. l. 1970 *wake*, watch. 1971 *dedys*, death's. 2000 *yhate*, gate.
- Page 56. l. 2011 *chalanges*, claims. 2025 *felled*, felt. 2027 and 2036 *tynes*, loses. 2044 *drighe*, suffer.
- Page 58. l. 2088 *myndles*, forgetful. 2101 *thraws*, throes. 2102 *quathes* = *wathes*, evils, dangers.
- Page 60. l. 2163 *laghe*, law. 2167 *Thar*, need. 2172 The sense would seem to require that we should read: 'he pat *can* this lif despyse' instead of 'he pat *pis* lif despyse'.
- Page 61. l. 2196 *swippes*, passes quickly. 2206 *alle-if*, although. 2210 *aparty*, partly. 2216 *redde*, told.
- 2217 'Why þe dede es swa gretely drede' should be?
'Why the dede es swa gretely to drede'.
- 2224 *fare*, go. 2226 *grymly*, savagely. *gryn*, to open the mouth wide. *blere*, put out the tongue. 2224-27 MS. Y. reads:
"Ffor as wode lyons pey schul fare,
To raumpe on hem and grenne and stare,
And grymly on hem grone and hare tonges blere,
And with hidous lokes hem sore afere."
- 2231 *ferdnes*, fear.
- Page 62. l. 2249 *drogh*, drew. 2257 *flit*, depart. 2264 *ta* = *tane*, the first. 2265 see l. 2011.
- Page 63. l. 2309 *sleght*, wisdom, craft.
- Page 64. l. 2320 *saghe*, saw. 2342 *warne*, unless.
- Page 65. l. 2353 *kynd*, natural. 2368 *war-so* = *whar-swa*, where-so.

- Page 66. l. 2391 *grete mude*; 'eger mode' is a better reading; *mude*, *mode* = *mood*, *mind*. Cf. phrases 'milde mode', 'evil mode', 'mengid in mode', i. e. 'confused in mind'. 2416 *halely*, wholly.
- Page 67. l. 2446 *pe* should be *pi*? 2449 *to see*, to be seen. 2453 *fele*, many. 2460 *aresoned*, called to account.
- Page 68. l. 2466 *unsyker*, uncertain. 2467 *alowed*, praised. 2469 *sikerly*, securely.
- Page 69. l. 2510 *awe*, ought. 2511 *yhelde*, reward. 2516 *what=wate*, knows.
- Page 70. l. 2552 *deres*, injures, harms. 2562 *myspays*, displeases.
- Page 72. l. 2623 *strik*, *strek*, straight, direct.
- Page 73. l. 2666 *whate=wate*, knows. 2682 *spedde*, finished. 2685 *neghest*, next.
- Page 74. l. 2722 *hentes*, receives, takes.
- Page 75. l. 2750 'For *pai sal haf* [*in*] a day *pare*.'
- Page 76. l. 2791 *crysom*, an error for *uncrysom*. *Chrisome* signifies properly the white cloth which is set by the minister of baptism upon the head of a child newly anointed with *chrism* after his baptism: now it is vulgarly taken for the white cloth put about or upon a child newly christened, in token of his baptism, wherewith the women used to shroud the child if dying within the month; otherwise it is usually brought to church at the day of Purification. *Chrisoms* in the bills of mortality are such children as die within the month of birth, because during that time they used to wear the *chrisom* cloth; and in some parts of England, a calf killed before it is a month old is called a *chrisom-calf*.—Blount in Halliwell p. 249.
- Page 78. l. 2864 *nedly*, of necessity.
- Page 80. l. 2915 *ferdelayk*, fear. 2933 *mot*, must. 2947 *acouped=acoulped*, accused. *felony*, crime.
- Page 81. l. 2953 *gwyte*, free.
- Page 82. l. 2991 *Als*, also. *grege*, increase. 2993 *sleuthe*, sloth. *potagre*, disease in the feet. 2995 *kylles*, ulcers. *felouns and apostyms*, whitlows and imposthumes. 2999 *swynacy*, quinsey. 3001 *meselry*, leprosy. 3008 *Thynk we*, let us think.
- Page 83. l. 3037 *be it ane*, by itself.
- Page 85. l. 3126 *was hoven*, was raised, see Glossary.
- Page 86. l. 3148 *caffé*, chaff.
- Page 87. l. 3173 *styther*, stronger. 3175 *loud or stille*, openly or secretly, publicly or privately. 3183 The sense requires *tham* before *by-hoves*. 3189 *sadde*, solid. 3192 *mene* = *mean*, moderate.
- Page 88. l. 3213 *haf* for *has* or *hafes*? 3214 *hend and fete*, hands and feet. 3239 *are*, before. *wyn*, go.
- Page 89. l. 3248 *defaut*, want. 3256 *dungen*, smitten, beaten.
- Page 90. l. 3287 *For sum here pat als tite aftir pair dede*, *sal wend strykly til heven blis*. The word *pat* should be omitted or we must read: "For sum *er* here *pat* &c, &c." 3288 *strykly*, straight, direct. 3289 *mys*, wrong. 3292 *boght*, redeemed. 3298 *stonde*, time.

Page 91. l. 3323 *smertly*, quickly, *smartly*. 3325 *fere*, frighten. 3331 *For it es nan* &c. = "For there is none &c. 3338 *Whar* = war, were.

Page 92. l. 3362 *hede*, head, chief. 3363 *hatreden*, hatred. 3367 *forsweryng*, perjury. 3370 *omang*, at intervals.

Page 93. l. 3400 *rede*, tell. 3402 *housil*, the Sacrament. 3404-9 MS. Y. has the following reading:

"General schrift pat may eche day be made
And benyson of bischop pat makeþ þe soul glade
And namly in þe ende of þe holy masse,
Ffor hit es grete mede boþe to more and lasse,
And knockyng on þe brest and knelyng in þe grounde,
And þe last anoyntyng on þe dethus stounde.

3408 *Knokyng of þe brest* &c. i. e. confession. 3413 *atans*, at once.

Page 94. l. 3434 *o[f]*, *o*, is correct and very common in the 'Cursor Mundi'. 3447 *myster*, need.

Page 95. l. 3468 *sary*, sorrowful. 3473 *debate*, contest, strife. 3478 *ianglyng*, idle talk, idle stories. 3484, 85 *bann*, *ban*, curse. 3487 *na* should be *nane*. 3491 *ma*, more.

Page 96. l. 3507 *Ryse he*, let him rise. 3510 *forthynkyng*, repentance. 3514 *wolwarde*, wretched, plagued. 3515 *hardnes*, severity, affliction. 3519 *fayntise*, deceit. 3522 *unkyndnes*, ingratitude. 3534 *fande*, tempt, try. 4535 *sande*, message, messenger.

Page 97. l. 3546 *heke* = *eke*, increase. 3555 *theches*, teaches. Cf. *feth* = *fet*, *wythenes* = *wytenes* &c.

Page 98. l. 3589 *messyng*, mass. 3594 *twyn*, two. 3608 *byhyng*, ransom. 3610 *assethe*, amends, satisfaction. 3611 *Als*, also.

Page 99. l. 3624 *frende*, friends.

Page 100. l. 3678 *For alle be it onence þe doer dede*, i. e. 'For although it be against the doers deed.

Page 103. l. 3781 *pat*, what.

Page 104. l. 3827 *thechyng*, teaching. 3835 *spers*, locks, fastens.

Page 105. l. 3844 *playn*, full. 3870 *lagher*, lower.

Page 106. l. 3877 *underloutes*, subjects.

Page 107. l. 3915 *large*, free, liberal. 3923 *par-for*, i. e. for that (purpose). 3934 *gesce*, to be reckoned.

Page 108. l. 3951 *hat*, called.

Page 109. l. 3986 *aghtynd*, eighth. 3988 *neghend*, ninth. 3996 *pousté*, power.

Page 110. l. 4025 *Says us*, tell us. 4026 *world endyng*, world's ending. 4028 *lukes pat yhow desayve na man*, i. e. 'see that na man deceive you'. 4036 *erthedyns*, earthquakes. 4053 *trouage*, homage, fealty.

Page 112. l. 4119, 25 *heghe*, to exalt. 4130 *lyvyng*, life.

Page 113. l. 4153 to 4215. The following lines on Antichrist are from the 'Cursor Mundi' fol. 124. (Cott. MS. Vesp. A. iii.)

Nu sal yee her, i wil you rede
Hu pat anticrist sal brede,

Nathyng sal I fene yow neu
 Bot þat I find in bokes treu.
 Þir clerkes telles þat er wise
 Þat he o Iuus king sal rise.
 And o þe kind, man clepes dane,
 Þat prophet mas o þus his nam.
 Dane he sais 'neder in strete,
 Waitand hors to stang¹ in fete,
 To do þe rider falle bi þe wai,
 Þat als mikel es for to sai
 By þe wai als nedder sal he sitt,
 Þat all þaa men þat he mai witt,
 Ridand in þe reule o right,
 He sal þam smeit and dun þam light.
 He sal þam give ful attre² dint,
 Ute of þair trouth þam for to stint.
 O fader and moder he sal be born,
 Als other men es him biforn,
 Bituix a man and a womman,
 And noght of a maiden allan,
 Als it es foli tald³ o sum
 Noght tuix a biscop and a nun,
 Bot of bismar⁴ brem⁵ and bald,
 And *geten* of a glotun scald,
 Þat þar mai be na fuler tuin.⁶
 He sal be geten al in sin.
 Geten in sin and born in plight,
 Over alle he sal be maledight.
 In his *geting*⁷ þe feind of helle,
 Sal crepe in his moder to duelle;
 Maister of errur and of pride,
 Þar-in he sal his birth abide
 Þof he be in prisun bunden,
 Als it in hali writt es funden,
 Þat Sent Gregor self has wrought,
 Þarfor he sais, he lies noght
 Þe kind o strenght þat he had ar
 Þof þan his might be *laten* mare,
 Þat his might es noght sal yee knaun
 Ur laverd has don it als for his aun.
 Ffor if he moght, al wald he quelle
 Ffor-þi he bunden has þat felle.⁸

¹ *stang* = sting, pierce. ² poisonous. ³ reckoned. ⁴ a wicked one.
⁵ lustful. ⁶ combination. ⁷ conception. ⁸ wicked one.

He sal be lesed þan o band
 And mikel wa sal werc in land;
 Þis es he þat sorful dring⁹
 We rede of in bok o sceuing;¹⁰
 An angel he sais isagh lendand
 Wit a mikel cheigne in hand,
 And bar þe kai o þe mikel pitt
 Als sais Sant Iohn in hali writt.
 To þe dragon suith he wan,
 Þat men calles devel and sathan,
 And in þat pitt him *sperd* fast
 For to be laisd at þe last
 To quils a thusand yeir at þe last;
 Quen þat thusand yeir war past,
 To walk his forth fra þat quile
 And mani man for to bigile
 Right sua þe devil sal descend
 In anticrist moder lend,¹¹
 To fille þat caitif ful unclene
 And umbelai hir al bidene,
 Al in his weild¹² hir to receive,
 And do hir þoru a man conceve,
 Þat al þat birth þat þar es born
 Be wick and fals and felun lorn,
 Fforþi his nam es cald wit right
 Sun o tinsel¹³ þat maledight,
 For al þat he may wirc þar-to
 Al mankind he sal fordo.
 Of his *geting* i tald yow ar,
 Of his birth I telle you quar;
 Ffor als þat crist him-selven chese
 Be born in bethleem for ur ese,
 His maidenhede for to bring in place,
 Þat he tok for us wit his grace
 Right sua sal þe feind him þis,
 Chese him stede o birth iwise.
 Þat best es titeld til his stalle,
 Quar es þe rote of ivels alle,
 Þar left o godd men makes sin in,
 Þat es, tun o babilon wit-in;
 Þis tun was quilum chefe o pers
 O mani other alsua divers,
 A tun o selcuth mikel pride,
 Hefd o maumentri þat tide,

⁹ chieftain. ¹⁰ 'book of revelations'. ¹¹ loins. ¹² power. ¹³ perdition.

Bethsaida and Corazaim
 Þir tua cites sal foster him.
 Ur laverd snaips¹⁴ þir tua tuns,
 And þus he sais in his sermons:
 'Corozaim ai be ye waa,
 And sua be ye Beth[s]aida,
 And Capharnaum ai wa ye be!
 Þe sinful sun sal regne in þe;
 Þof þou þe rais up until heven
 To helle depe sal þou be driven.'
 Norys him sal enchaunters,
 O nigramanci and o jugulors,
 Of alle maner o craftes ille;
 Of alle falshed þai sal him fille,
 Þe wicked gastes his wiers¹⁵
 Him foluand in al his afers.

Page 114. l. 4180 *upstegher*, one who goes up, from *stegh*, to ascend.

MS. Y. reads *upstirt*. 4202 *weried*, cursed.

Page 115. l. 4210 *nuryst*, nurtured. 4213 *tregettour*, a magician. It sometimes signifies a cheat. Cf. O.E. *treget*, a trick. 4220 *se*, seat. 4228 *fals trowth*, false belief.

Page 116. l. 4248 *welk*, walked. 4257 *A = ane*, one. 4258 *thurgh fals miracles shewyng*, i. e. through the manifestation of false miracles. 4268 *suthfastnes*, truth.

Page 117. l. 4306 *stey*, ascend. 4316 *chace*, drive.

Page 118. l. 4339 *ourwar*, anywhere. 4349 *trace*, path, track, and hence example.

Page 119. l. 4359 *ferre*, far. 4368 *chymné*, fireplace.

"Damesele loke ther be

A ffuyre in the chymené

Ffagattus of fyre tre

That fetchyd was þare."

Sir Degrevant in Thornton Romances p. 234, Ed. Halliwell.

Page 120. l. 4400 *felaghshepe*, fellowship.

Page 122. l. 4477 *werray*, to make war on.

Page 123. l. 4541 *ful wrathe*, very wroth.

Page 124. l. 4558 *wathe*, torment. 4576 *fra þan*, from that time.

Page 128. l. 4700 *gun telle = gan telle*, did tell. 4703 *ken*, see. 4727 *brethe*, vapour.

Page 130. l. 4772, 74 *romyng, romiynng*, roaring. 4782 *byggyns = byggyns*, buildings. 4786 *An*, an error for *And*. 4794 *to neven*, to be named.

Page 132. l. 4850 *bygged*, built. 4851 *yhed*, went. 4853 *brunstane*, brimstone.

¹⁴ = *snubs*, curses.

¹⁵ protectors.

Page 133. l. 4891 *rayke about*, spread about. 4906 *dasednes*, coldness.
4907 *wirkyng*, operation.

Page 135. l. 4961 *bemes*, trumpets. 4975 *movyng*, movement. 4979 to
5020. The following lines upon the resurrection of the body are from
the 'Cursor Mundi' fol. 126.

Sant Paule us sais on pis-kin wise,
Pat littel and mikel, ald and yhing,
Alle at pat mikel uprising,
Sal be of eld as pai suld here
Haf deied in eild o thritte yere,
Pat eild pat crist had at his ded,
Quen he us broght al fra ur fed;¹
And if pat ani her livand
Was wemmed² or on fote or on hand,
Als we se chances oft bitide,
On muth or nese or elles-quar,
Or bote upon his bodi bar,
Cripel, croked or turnd o baft,
Or limes ma gain³ kindli craft,
Thoru ma or less o lim haf last,
At pis uprising pat sal be last,
Alle paa pat Godd has chosin til his
Ffor to be broght into his blis,
Quatsum pai in pis liif has bene,
It sal na wem⁴ o pam be sene,
Ne naking thing bot alle fairhede,
Als we in hali scripture rede;
Alle sal have right limes par,
Pai aght to haf ne less ne mar,
Bot take tent quat I sai to pe;
O fair stature quat it sal be,
And o pair eild, o pam i mele,⁵
Pat Crist tas for his aun lele,
Paas other sal ha fairhed nan,
For al welth sal pam be wan,⁶
O paim it es to telle na tale,
Pat brued wituten bote es bale.
Pe childer pat es abortives,
Paa pat er born olives,⁷
Sal rise in thritte winter eild,
To litel bote to paim or beild,⁸
Ffor paa war noght baptist iwiss,
Ne sal pai haf na part o bliss,

¹ enemy. ² deformed. ³ against. ⁴ blemish, spot. ⁵ talk.
⁶ wanting. absent. ⁷ alive. ⁸ protection, safety.

Þir mikel maisters sais þat þai
 Mai sauved be on nankin wai,
 Þai sal haf nother wel ne wa
 Bot in merckenes forever and a.
 Þe men þat thoru þair aun gilt,
 Wit hefding draght or hanging spilt
 Thoru þair sin and þair feluni,
 Wit hundes eten þe mast parti,
 Mani wenes þat er unwise,
 Þat þat flexs hale suld never rise,
 And þat to wene es bot sotthede;⁹
 Nu i sal þe sum resun rede,
 Ute of alle skil it es and right
 Ffor to mistru in goddes might.
 Qnat man mai wiit, quat man mai lere.
 Quat man may se, quat ere may here,
 Quat man in erth mai thinc in thoght
 Hu al þis werld ur laverd wroght,
 Heven and erth al in þair haldes,
 Þat mighti godd þat alle waldes?¹⁰
 Qua can sai me hu of a sede,
 He dos an hundret for to brede?
 Thoru his mighti wille dos þat king
 Ute of þe herd tre to spring
 Ffirst þe lef and sipen þe flur,
 And þan þe frut wit his savur,
 Ilkin frut in his sesun;
 Agh we þar-in seke resun
 Hu he dos ilkin thing to nait,¹¹
 Certes þat war bot surfait,
 Þe mar man suinc him þar abute,
 Ffra spede¹² ferrer he sal be ute.
 A sample sal i sceu yow þar-bi
 Þat i fand o Sant Gregori,
 Þar he was in a stede sumquar,
 An crafti clerc and wis o lare,
 And¹³ asked him a questiun
 Of a wolf and a leon,
 And of þe thrid þat was a man,
 Quar-of þe tale þus bigan.
 A man welk thoru a woddes wai,
 Þar ner þe stret a wolf him lai;
 Þis wolf it was unmesur [of] mete,
 Al þis mans flexs þar he ete,

⁹ folly.¹⁰ rules, wieldes.¹¹ prosper.¹² success.¹³ also.

Als-suith he sua had don,
 An hungre leon mete he son,
 Up and dun his prai sekand;
 Quen he nan oper best par fand,
 Pis wolf he feld ant ete him al
 Ne left he noither gret ne smalle;
 Pe leon efter deied in hii,
 Ded par gun his coroine lii,
 And par was roten al to noght,
 Quar-in sal pis man be soght?
 For i mai tru on nakin wise,
 Pat pis man mai to liif uprise,
 Sin nan es als i wene pat can
 Tuin¹⁴ pat erth pat com o man,
 Ffra pat erth pat es bredd o best.
 Sant Gregor gaf ansuer honest,
 And o pat man pat was in were,
 Pe soth he sceud him al clere,
 And provide him wit quik resun
 Pat at pis resurrection,
 Wit alle his limes, hale and fere,¹⁵
 Sal [he] cume befor pe demstere;
 Ffor pof his bodi al war brint,
 And blaun overal [and] pe puder tint
 Yett mai godd gedir it alagain,
 And neu him at his wille wit main
 Alle pe flexs pat was o pe man
 Sothfast sal be raised pan,
 It sal be delt in littel weve,¹⁶
 Pat was o best al sal bileve,¹⁷
 Pat bath pe tane and pe toper made
 Wel bituix pam can he schade.¹⁸
 Sua haali sal pai pan rise pare,
 Pam sal noght want a hefd hare,
 Ne noght a nail o fote ne hand;
 Pof quether we sal understand
 Pat nail and hare pat haf be scorn,
 Bes noght al quar pai war befor,
 Bot als potter wit pottes dos,
 Quen he his neu wessel fordos,
 He castes al pan in a balle,
 A better for to mak wit-alle;
 O noght he lokes quilk was quilk,
 Bot makes a nother of pat ilk,
 Wel fairer pan pe first was wroght;
 Right sua sal crist, ne dut pe noght.

¹⁴ separate.¹⁵ sound.¹⁶ pieces.¹⁷ remain.¹⁸ distinguish.

He pat es laverd of erth and heven,
 Mai o pat ilk selvin even,
 Pat first was molten into lame¹⁹
 Mak a wel fairer licam,²⁰
 And if par-of was mar or les
 To mesur, als his wille es.

- Page 136. l. 5003 *peryste*, destroyed. 5020 *avenand*, comely.
 Page 137. l. 5054 For *we* the sense requires *pe*.
 Page 139. l. 5126 *levenyng*, lightning. 5131 *onence*, opposite.
 Page 141. l. 5188 *fast*, near, close. 5199 *clotes*, *clouts*, clothes. 5202
nere-hande, nigh, near. 5212 *swelt*, died.
 Page 143. l. 5261 *bla*, livid. 5266 *misse*, to lose. 5293 *staynged*=*stanged*,
 pierced.
 Page 144. l. 5298 *harnpane*, brain pan. 5299 *brast* his *hyde*, burst his
 skin. 5311 *enchesoun*, reason. 5327 *erres*, scars.
 Page 145. l. 5332 *atteyn*, accuse. 5357 *reddour*, *reddure*, severity, lit.
 dread, fear.
 Page 147. l. 5407 *threp*, dispute with, talk severely. 5410 *scake*, shake.
 6417 *sar*, sore. 5428 *Ynwitt*, conscience.
 Page 148. l. 5460 *wreghes*, bewrays, discovers.
 Page 149. l. 5483 *egged*, instigated. 5487 *eggynng*, instigation. 5503
kepyng, custody. 5511 *bymens*, signifies.
 Page 150. l. 5522 *halghes*=*hallows*, saints. 5526 *sloghe*, slew. 5538
wreke, vengeance.
 Page 151. l. 5567 *uptrust*, uptrussed, hoarded up. 5570 *moweld* mone,
 mouldy money. 5572 *moghes* or *mows*, moths. 5574 *over*, above.
 Page 152. l. 5602 *stak*, pret of stik to pierce. 5606 *legge pousté*, so-
 vereign power. 5609 *accusyng*, accusation.
 Page 153. l. 5649 *lent*, given pret of *len*, *lene*, to give, grant.
 Page 154. l. 5672 *yholden*, yielded.
 Page 155. l. 5716 for *pe* the sense requires *pi*.
 Page 156. l. 5771 *bedde*, offered.
 Page 157. l. 5784 *eghtild*, *eghteld*, endeavoured, aimed at. 5785 *ryfe*,
 reeve. 5785 *bytaght*, entrusted.
 Page 158. l. 5831 *pepen*, thence.
 Page 159. l. 5871 *uniustified*, wronged.
 Page 160. l. 5908 *Gudes of hap &c.*=Riches of fortune are these to be
 reckoned. 5913 *arrirage*, arrears.
 Page 161. l. 5944 *leches*, physicians. 5951 *lent*, given, pret of *len*, to
 grant. 5958 *bede*, give.
 Page 162. l. 5978 *reken*, give an account of, see l. 5984. 5987 *iustify*,
 to do justice to. 5994 *haldyngs*, possessions. 5999 *laynd*, kept secret.
 6001 *layt*, seek, look for. 6003 *rekkenyng*, account.
 Page 163. l. 6022 *seme*, appear.

¹⁹ loam, earth.²⁰ body.

- Page 164. l. 6058 *dwelle* seems an error for *dwelled*. 6079 *Pat sounes* in ille on any manere, cf. the following passage from Ascham: "Some siren shall sing him a song sweete in tune, but *sownding in the ende to his utter* destruction. The Scholmaster, p. 72, ed. Mayor 1863.
- Page 165. l. 6087 *halghes*, saints. 6091 *reddure*, see line 5357. 6112 *flaying*, terror. 6114 *merryng*, luring. 6122 *setil*, seat, throne.
- Page 166. l. 6133 *departe*, divide. 6135 *gayte*, goats.
- Page 168. l. 6205 *brist*, need. 6210 *Suthly*, truly. 6212 *kydde*, known. 6227 *whyne*, O that! 6229 *thurt*, needed. 6232 *swelghe*, swallow.
- Page 169. l. 6248 *tome*, leisure. 6250 *redde*, promised. 6251 *spedde*, finished.
- Page 172. l. 6348 *hale*, whole. 6365 *removyng*, removal. 6373 *o*, of.
- Page 173. l. 6418 *ugge*, fear, dread.
- Page 174. l. 6424 *fune*, few. 6429 *mynde*, memory. *feer*, terrify. 6432 *dight*, prepared. 6445 *colke*, core. 6447 *dalk*, hollow.
- Page 175. l. 6463 *stoped*, stuffed. 6466 *tale*, reckoning, number. 6469 *lare*, learning.
- Page 176. l. 6522 *lughe*, laughed. 6523 *efte*, again. *dreghe*, suffer. 6535 *yhode*, went.
- Page 177. l. 6564 *threst*, thirst. 6566 *graped*, felt, handled. 6571 *dyngyng*, smiting.
- Page 178. l. 6575 *greting*, weeping. 6603 *wreth*, wrath.
- Page 179. l. 6613 *shire*, pure, clean. 6614 *brend*, burned. 6619 *waghe*, wall. 6632 *fole*, foul. 6647 *dased*, cold.
- Page 181. l. 6693 *pyk*, pitch. 6694 *wyk*, bad, nasty. 6704 *of-race*, tear off.
- Page 182. l. 6729 *reuthe*, pity. 6736 *clewe*, cleave. *brest*, burst. 6738 *menged*, mixed.
- Page 183. l. 6762 *to fele*, too much. 6763 *kele*, cool. 6765 *rouke*, squat, nestle. 6772 *fest*, fasten.
- Page 184. l. 6814 *sprent*, scatter, fly. 6832 *uglynes*, horror.
- Page 185. l. 6860 *aferde*, frightened. 6874 *Whas*, whose.
- Page 186. l. 6877 *duleful* = *doleful*, sorrowful. 6884 *fleghe*, fly. 6900 *tades*, toads. 6902 *grym*, savage.
- Page 187. l. 6936 *clokes*, claws, clutches. 6937 *umlapp*, surround. Cf. *umluke*, *umset*, *umthink* &c. 6947 *pare*, where. 6950 *ferd*, afraid.
- Page 188. l. 6955 *covertoure*, covering.
- Page 189. l. 7009 *neghend*, ninth. 7015 *dyng*, strike, beat. 7016 *styntyng*, cessation.
- Page 191. l. 7070 *rosyng*, boast. 7075 *foghel*, fowl, bird. *fleghand*, flying.
- Page 192. l. 7119 *out-yhetted*, poured out, shed. 7126 *welland*, boiling. 7130 *forthynkyng*, repentance.
- Page 193. l. 7159 *schame*, to feel ashamed. 7169 *bald*, ready eager.
- Page 194. l. 7193 *hend*, hands. 7194 *utter*, outer. 7216 *tytted*, pulled with violence.
- Page 195. l. 7230 *up-swa-doune*, upsidedown.
- Page 196. l. 7264 *Over-tite*, very soon. *warn*, unless.

- Page 197. l. 7296 *tharnyng*, desire. Tharn sometimes signifies to want, stand in need of. 7302 *tynt*, lost. 7303 *stynt*, cease. 7327 *trey and tene*, sorrow and grief. 7328 *wantyng*, absence, lack.
- Page 198. l. 7338 *gnayste*, gnash. 7341 *rare*, roar. 7347 *skryke*, shriek. 7351 *duschyng*, dashing. 7352 *skrykyng*, shrieking. 7355 *strake*, struck. 7355 *stopp*, stuff. 7361 *weld*, use. 7364 *thrang*, throng, pressure.
- Page 199. l. *kepe*, hold. 7373 *myster*, need. 7378 *scratte*, scratch. 7392 *debate*, contest, strife. 7396 *wa worth þe*, woe be to the. Cf. 'wele worth þe while', 'wa worth þe day.'
- Page 201. l. 7451 *tyme*, evidently an error for *þam*. 7460 *newed*, renewed. 7461 *new*, anew.
- Page 203. l. 7535 *laytes*, seeks.
- Page 204. l. 7579 *hoves*, hangs over.
- Page 205. l. 7601 *smored*, smothered. 7615 *tentes*, attends, takes notice. 7619 *wonderly*, wonderfully.
- Page 206. l. 7633 *styk*, stand, remain.
- Page 207. l. 7665 *gesced*, reckoned, see l. 7642. 7687 *soth*, truth. 7692 *mesuryng*, measurement. 7695 *met*, measured. 7696 *stey*, ascended. *halghe*, holy.
- Page 208. l. 7730 *pays*, weight.
- Page 210. l. 7802 *gese* (guess), tell.
- Page 211. l. 7816 *alkyn*, all kind of, *to welde* to be possessed or be enjoyed. 7825 *druryes*, gallantry. 7826 *nobillay*, nobility. 7846 *yheldyng*, bestowal. 7847 *lowtyng*, obeisance. 7848 *boghsomnes*, buxomness = compliance.
- Page 214. l. 7939 *ta = tane*, the one. 7940 *wyld*, desired. 7942 *ogayne-stand ne lett*, oppose nor hinder. 7953 *charged*, loaded.
- Page 215. l. 7964-5 *mow*, be able. *remowe*, remove. 7969 *ogayne-standyng*, opposition. 7985 *warn*, forbid, refuse. 7987 *boghand*, compliant obedient. 8000 *mys*, lose, be without.
- Page 216. l. 8003 *chaced*, driven about.
- Page 217. l. 8039 *fulle-fyld*, filled. 8061 *felle*, fierce. 8075 *toke kepe*, took notice.
- Page 219. l. 8122 *endelesnes*, eternity.
- Page 220. l. 8158 *transyng*, trance.
- Page 221. l. 8193 *taste*, experience. 8199 *aywhare*, everywhere.
- Page 222. l. 8252 *barnhede*, childhood. 8262 *lorn*, lost.
- Page 223. l. 8268 *skylles*, reasons. causes. 8300 *schrafe*, shrove.
- Page 224. l. 8305 *love*, praise. 8319 *myslykyng*, dislike. 8320 *meneyng*, remembrance. 8323 *haled*, healed, made whole.
- Page 226. l. 8385 *fested*, fastened. 8389 *hele*, health. 8405 *felony*, wickedness.
- Page 227. l. 8448 *veray*, true.
- Page 228. l. 8462 *alle-sone*, immediately. 8481 *wyld*, desired.
- Page 229. l. 8500 *heghnes*, exaltation. *lawnes*, humility. 8505 *lawnes*, humility. 8506 *heghed*, exalted. 8507 *halely*, wholly. 8514 *lyke*, pl ase.

- Page 231. l. 8582 *To and fra*, *overthwert and endlang*, To and fro, across, and from head to heels; *overthwert* across, *endlang*, in length: 'from head to tail' our modern *along*. 8590 *feth*, feet. 8591 *threst*, thrust. 8506 *unbowsom*, disobedient.
- Page 232. l. 8608 *delyces*, delights. 8628 *tane*, taken.
- Page 233. l. 8656 *sothfast*, true. 8674 *anely*, only.
- Page 234. l. 8688 *nest*, next. 8706 *lykand*, pleasing. 8709 *bi him-ane*, by himself. 8710 *schane*, shone.
- Page 236. l. 8790 *dubbed*, decorated.
- Page 237. l. 8827 *a = ane*, one.
- Page 238. l. 8840 *wonand*, dwelling. 8851 *wonyng*, abode. 8857 *tre*, wood. 8866 *weldand*, ruling, governing.
- Page 239. l. 8882 *langes*, there longs. 8897 *wardes*, out works of a castle. 8898 *garettes*, watch towers. 8902 *overgylt*, gilded over. *enamyld*, interwoven, mixed.
- Page 240. l. 8900 *perré jewelry*, see note on *besandes*. 8906 *byggyngs*, buildings. 8911 *brede*, breadth. 8938 *rase*, journey, course, way. *Ra*, roe.
- Page 241. l. 8946 *underlout*, subject. 8966 *lowted*, revered.
- Page 242. l. 9002 *swynsty*, a pigsty. 9017 *flayre*, smell, flavour.
- Page 243. l. 9024 *laythede*, ugliness. 9026 *wayknes*, weakness. 9028 *mystlykyng*, unpleasantness. 9032 *tald*, reckoned. 9035 *eld*, old age. 9049 *unsykernes*, insecurity.
- Page 244. l. 9060 *brynand*, burning. 9084 *stalworthly*, strongly. 9085 *tayled*, carved. 9094 *charbukelle*, carbuncle.
- Page 245. l. 9107 *frett*, ornamented. 9108 *besandes*, besants. Bezants were gold coins so called from Byzantium or Constantinople where they were first coined. They seem however to have been used for ornaments. "Her belte was of blenket, with briddus ful bold, Beten with *besandus*, and bocult ful bene. Her fax in fyne *perré* was frettut and fold."
- "The Anturs of Arther" Robson's Met. Romances p. 14.
- Page 246. l. 9136 *restfulle*, peaceful. 9156 *fer*, far; *ferrer*, farther.
- Page 247. l. 9170 *gastly*, spritually. 9181 *pament*, pavement.
- Page 248. l. 9211 *wene*, suppose. 9218 *alle-if*, although. 9221 *nerrer*, nearer.
- Page 249. l. 9254 *sang*, song. 9255 *omang*, at intervals. 7261 *like*, please. 9270 *shylle*, shrill.
- Page 250. l. 9304 *wysse*, show direct. 9312 *skilles*, reasons. 9315 *lykyng*, pleasure.
- Page 251. l. 9358 *irkyng*, weariness, see l. 9365.
- Page 253. l. 9423 *myssay*, to revile. 9430 *lowe*, flame. *reke*, smoke. *melled*, mixed.
- Page 254. l. 9439 *outrageus*, extraordinary. 9447 *bestes of ravyn*, beasts of prey.
- Page 255. l. 9474 *sped*, finished. 9490 *medeful*, deserving of reward.
- Page 257. l. 9580 *kunnyng*, knowledge.

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*A, ever, see 'Ay'.
A, 1852, one.
Abate, 1672, 3108, 5011, to put down, lessen, put an end to, 6596, Fr. *abbattre*.
Abayste, 1430, depressed; pret of abaisse or abash, Fr. *esbahir*; 'abaschyd or aferde, territus' P.P.
Aboven, 612, 4120, above; A.S. *ufan*, *be-ufan*. *bufan*, Du. *boven*.
*Abortives,
Abrege, 4571, 4577, to shorten; abreged, 4575, Fr. *abrèger*, Lat. *abbreviare*.
Abyde, byde, 5055, to wait for, A.S. *bidan*, *abidan*, Goth. *beidan*, to expect, look out for.
Acorde, 1302, 4514, 1) *vb. intr.*, French *accorder*, to agree with. 2) *sb.* 8465.
Accorde, *vb. tr.*, 3473, to reconcile.
Accusation, 5699, 6195.
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Accusyng, 6104, accusation.
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Acouped, 2947, pret. of acoulp, to accuse, from Lat. *culpa*.
Acunt, acount, 3986, 6000, account, Fr. *compter*, Lat. *computare*, to reckon.
Adversité, 4642.
Aferd, 2303, *aferde* or *trobeldid* (P.P.).
Afered, 2943, frightened.
*Afers, affairs.

Affecyon, 8876.
Afforce, 2536, 4253, to exert, endeavour.
Afray, 6112, fright, affright, Fr. *effrayer*, to scare, affright, *effroi*, terror. *Fray*, to scare birds is still in use among bird-scarers.
Aftir, after, 47, 553, 6016, 1) after, 2) according to; A.S. *æft*, *æfter*, afterwards, again.
Agayn, agaynes, agayns, 168, 1252, 4011, 4062, 4268, against; A.S. *ongean*, *ongen*, *agen*, opposite, against; *gean*, against, opposite; *gain* occurs often in the Cursor Mundi in this sense.
Agaynward, 1279.
*Agh, ought, see 'Awe'.
Aght, 1831, ought, pret of aw or agh.
Aghtend, aghtynd, 3986, 6895, eighth, Germ. *acht*. Sc. *aucht*, O.Fris. *acht*, *achta*, eight.
Agrege, *aggreggyn*, *aggravo* (P. P.) p 82, see 'Grege', Fr. *aggrèger*, to aggravate, from Lat. *gravis*.
Aioynt, 3302, enjoined.
Al, alle, 2269, 1) *adj.* all, 2) 9520 *adv.*, quite, entirely; A.S. *eall*.
Al-if, alle-if, 3650, 3687, although.
Alan, 24, alone.
Ald, alde, 214, 794, 6418, old, A.S. *ald*, *eald*.
Aldir-foulest, 527, foulest of all.
Alkyn, 613, 3248, 4948, all kinds of.

- Allane, 5244, alone.
 Alle, see al.
 Allebydonen or albedene, alle-bidene, 3215, 8040, 8934, see 'Bidene'.
 Allege, 3894, to allay; A. S. *alec-gan*, to lay down, put down, suppress.
 Allege, 5584, to alledge, Fr. *alléguer*, Lat. *allegare*.
 Alle-if, 4107, see al-if.
 Alliance, 8399.
 Allowt, p. 33, to bow to, see 'Lowt'.
 Almus, 3609, alms, Gr. *ἐλεημοσύνη*, compassionate, A. S. *ælmesse*, *ælmes*, alms.
 Almusdede, 3660, 3708, almsdeed.
 Alowed, 2467, praised; O. Fr. *louer*, to praise, Lat. *laudare*.
 Als, 17, 2991, 2995, as, also; A. S. *eallswa*, Germ. *als*, O. Fris. *alsa*, *als*.
 Alsone, 4624, at once, immediately.
 Alstite, 3767, 6232, 6460, at once, immediately, as soon.
 Alswa, 81, 3682, also.
 Alswa = als wha, 7447.
 Altherbest, 2195, the best of all.
 Altherfeblest, 746, the weakest of all.
 Alther-heghest, 7722.
 Alwyttý, 2, allwise.
 Amend, 5021.
 Amended, 3773, in phrase 'are amended'.
 Amidward, in the midst, in the middle of.
 An, ane, 259, 1768, 4085, one, A. S. *ân*; ph. bi it *ane*, by itself, 3037, 3109; by tham ane, 5833.
 Ande, 3054, breath. O. N. *anda*.
 And if, 8075.
 Anes, once.
 Anger, angre, 691, 2100, 6039, sorrow, trouble, grievance; Icel. *angr*, narrow, grief, pain; *pl. angers*, 3538.
 Angred, *adj.*, 302. troubled.
 'And mani seke men have pai broght
 þat *angerd* war with divers evils.
 (MS. Harl. 4196 f. 99.)
 Anguise, anguyse, angwys, angwyse, 2240, 3518, 3547, 6107, anguish, sorrow; Lat. *angustia*, a strait, O. Fr. *anguisse*, Fr. *angoisse*.
 Anhede, 16, 8448, unity.
 Anly, anely, 1338, 2345, 4901, only.
 Aparty, 1804, 2700, 3579, partly.
 Apayre, appayre, 69, to impair, injure; Lat. *pejor*, Fr. *pis*, *pire*, worse. 'To *appayre* to waxe worse' (Palsgrave). *Apperyn* or make worse, *pejoro*, *deterio*.
 (P. P.)
 Apayred, 3691.
 Apayrand, 1475, becoming worse.
 Apert, appert, 4234, 4490, 5743, open. Fr. *apert*.
 Apertely, 4238, 8651, openly.
 Apostyms, 2995. O. Fr. *apostume*, Gr. *apostêma*, an imposthume.
 Appere, 5219, 5243, to appear, to be seen.
 Appropried, 9346, appropriated.
 Ar, 9, 10, ever.
 Ar, are, 178, 407, 440, 1763, *adv.* before, formerly; A. S. *æra*, before, early, Goth. *air*.
 Aray, 7070.
 Arely, arly, 1433, 6158, early.
 Arely, in the morning, *mane*, 723, 724. A. S. *ærlice*, mane.
 Aresoned, 2460, 5997, 'called to account'. O. Fr. *aresoner*, to question. Lat. *ratiocinare*.
 Arrirage (rerage), 5912, arrears.
 Arte, 7723.
 Asethe see assethe.
 Askes, 424, 4886, ashes; A. S. *asca*, Icel. *aska*.
 Askýng, 2288, *sb.*, a petition, prayer,

A.S. *ascian*, to ask, Icel. *æskia*.
O.Fris. *askia*.

'Like in Laverd, and gif sal he
þe askinges of þi hert to þe.'

(Ps. xxxv.)

Assale, 1037, 5824, 8804.

Assay, 1399, to try; Lat. *exigere*,
to prove by examination. O.Fr.
assaier, Fr. *essayer*, to try.

Assent, 1) *vb.*, 4386, 8460; 2) *sb.*,
8391.

Assethe, asethe, 3610, 3747. This
word is the earlier form of our
'assets'. We find other O. Eng.
forms such as *assyth*, *syth*, *sithe*
&c. A. S. *sæd*, *sade*, satisfied,
Germ. *satt*, full, Icel. *sætt*, *sætte*,
reconciliation.

"And who so harmes any man in
his nede,

Sal noȝt be safe, bot he make *as-*
seth at his power."

(Castle of Love p. 107.)

Assoyle, 3860, 3862, to acquit. Lat.
absolvere, O.Fr. *absolver*, *assoiler*.

Assygned, 4189.

Assys, 5514, assize. O.Fr. *assire*,
to sit, *assise*, a set rate, '*Cour*
d'assise', a court to be held on
a set day.

At, 1. *conj.* 56, 171, that. 2. *prep.*
4139, 6152, to (before the infin.
mood); 5569, in; 7730 to. Icel.
at, to.

Atans, attans, attanes, 4785, 6642,
at once.

Atteyn, 5332, to accuse, convict.
Fr. *attaindre*, O.Fr. *atteinder*, to
reach to, convict, accuse &c.

And pharisenes, fulle mekil schrews,
Went for to wit of his thewes,
For to *atteyn* him in sum thing,
Þat þai might wrye him to þeking.
(MS. Harl. 4196 f. 164.)

*Attre, poison, A.S. *attor*.

Auctentyke, 7116.

Aungel, aungelle, 6188, angel.

Austerne, awsterne, 5235, 6181,
austere, stern.

Austerité, 5376, severity.

Auter, 3685, altar.

Autorities, 6593.

Auturné, 6084. Mid Lat. *attornatus*,
one taking the place or turn of
another. O.Fr. *atorné*.

Avail, avale, 3587, 6623.

Avant, 4298, advance. Fr. *avancer*,
to push forwards, from *avant*, be-
fore, Lat. *abante*.

Avantage, avauntage, 1012, advan-
tage.

Avayle, 3884, Fr. *valoir*, Lat. *va-*
lere, to be well, be able, be worth.

Avenand, 5020, = *avenant*, comely,
elegant. O.Fr. *advenant*, *avenant*.

Avise, *vb.*, 4000, to take note, ob-
serve. O.Fr. *adviser*, *aviser*. It.
avisare.

Avoket, 6084, advocate. Lat. *ad-*
vocare, to call, or summon one
to a place.

Avyse see 'avise'.

Aw, awe, 2510, ought, pret aght.

A. S. *agan*, pres. *áh* &c., pret *áhte*.
Goth. *aigan*, *aihan*.

Awe, 1870, anger, originally dread,
fear; phrase: 'for luf ne *awe*'.

Dan. *ave*, A. S. *ege*, *oga*, fear,
dread. Icel. *ægir*, terrible.

Awen, awin, 90, 447, own, see 'aw'.

It is sometimes found under the
form *aghen* in the Cursor Mundi.

Awkeward, 1541, wrongly, awry.

Sc. *akword*, awkwardly, perver-
sely, wrongly. A. S. *awoh*, awry.

Ay, 12, 1752, 1753, always. A. S.
âva, *a*, all, ever. O.Fris. *a*. Grm.
je, ever, always.

Ayther, 1274, 5979, either. A. S.
æghwæther, *ægther*, each.

- Aywhare, 8195, everywhere. A.S. *æghwær*, everywhere.
- Bad, 6275, pret of bid.
- Bald, 6855, 7169, bold, eager, ready, Germ. *bald*, quick.
- Bale, 6103, 6465, misery, calamity, woe. O. Fris. *bale*. A.S. *bealu*, torment, destruction. Icel. *böl*, calamity, misery.
- Ban, 3484, 3485, to curse. Swed. *bann*, excommunication. *banna*, to chide, curse.
- Band, bande, 3209, bonds. A.S. *band*.
- Bane, 629, 4804, bone. A.S. *bân*. Germ. *bein*, the leg. Welsh *bôn*, a stem, stock.
- Baptem, 5509, baptism.
- Bar, 5979, pret of 'bere'.
- Bare, 1460, naked, poor. Germ. *baar*, bare.
- Baret, contest, dispute, contention. O. Fr. *barat*. Icel. *baratta*, strife.
- Barn, a child. A.S. *bearn*.
- Barnhede, 8428, childhood.
- Batailles, bataylles, 1247, armies, hosts. Fr. *battre*, to beat, *bataille*, battle, band of armed men.
- Bath, bathe, 117, 5981, both. Goth. *ba*, *baioths*, Icel. *bádir*, A.S. *butu*, *batwa*.
- Baum, 652, balm. Fr. *baume*, Lat. *balsamum*, Greek *βάλσαμον*, a fragrant gum.
- Be, 3736, 5369, by.
- Beauté, beuté, bewté, 692, 5782, beanty. Fr. *beauté* from *beau*, *bel*, Lat. *bellus*.
- Bed, bedde, 6152, 8534, offered, see 'Bede'.
- Beddyng, *sb.*, 6944, bed.
- Bede, 5958, 6193, to offer, furnish pret bedde. A.S. *beodan*, Germ. *bieten*, to offer. 'Bid' has this sense in the modern phrases: 'to bid the banns', 'to bid for a thing', 'to bid against a person'.
A pover man come untill his þate
Lazar he was and fulle lothly
With many biles on his body,
And fast þangan he calle and crave,
His fille of crums þare for to have,
And þare was none þat wald him
bede,
Mete ne drink for alle his nede;
Bot hundes come and likked his
wowndes,
And lethid þe werking in þa
stowndes.
(MS. Harl. 4196 fol. 104.)
- Bede, 3722, prayer. A.S. *bead*.
- Bedene, see 'Bidene'.
- Bedred, bedreden, *adj.*, 6198. A.S. *bedrida*, one who rides about in his bed.
- *Beft, beaten.
- Behald, 579, behold. A.S. *behealden*, to regard.
- *Beild, protection, safety. O. Fris. *belda*, to establish.
- Beme, 4677, 4961, trumpet. A.S. *beâm*, beme.
Than sal be herd the blast of *bem*
The demster sal com to dem.
(Met. Hom. p. xii.)
- Beme, 3097, beam, ray.
- Benefice, benefyce, 116, 119, 5436, good deed, kindness, benefit. Lat. *benefacere*, to do good to any one, *benefactum*, Fr. *bienfait*, a good deed, benefit. Lat. *beneficium*, a kindness.
- Benysoun, 3405, a blessing. Fr. *benisson* from *bénir*, to bless.
- Ber, bere, 585, to bear, pret *bar*, *bare*.
- *Bere, noise. O. Fris. *bere*, noise, alarm.
- Bery, 5216, to bury. A.S. *birgan*, *byrigan*, to bury.

Beryng, *sb.*, burial.
 Best, beste, 166, 470, a beast.
 Bette, 5204, beaten.
 Betyde, 4812, to happen.
 Beyng, *sb.*, 17, existence.
 Bid, 3663, to command, order. A.S. *bidan*.
 Bidder, 3679, a petitioner.
 Biddyng, *sb.*, 3658.
 Bidene, 7968, of Dutch origin. "It is a compound of the particle *by* and the demonstrative pronoun. *by dien* = thereby, therefore, and hence, immediately." (Marsh.)
 Bigg, 1460, rich, well furnished. Icel. *bolga*, a swelling. The adjective 'bigly' occurs with the same sense in MS. Harl. 4196.
 And þir er wretin þat we may luke,
 And teche þe folk how þai salle trow,
 And baynly tille his biddinges bow,
 And ever-more honore him and his,
 And so cum to his *bigly* blis.
 (fol. 90.)
 Bigg, 4850, to build. A.S. *byggan*, Icel. *byggia*.
 Bighing, *sb.*, 3608, redemption.
 Bihove, 1396, behove. A.S. *behovian*, to be fit, right.
 Bilyfe, 9555, quickly.
 Biry, 4548, to bury.
 Bisschope, 3804, bishop.
 Bisen, 1027, example. A.S. *bisen*.
 And of Child Iesus *bisen* take.
 (Met. Hom. p. 110.)
 We sometimes meet with *bisen* as a verb = to signify, denote. Scottish writers use the verb in the sense of 'to portend', and the adjective as equivalent to ominous, portending. *Bisen* has also the meaning of 'appearance' and hence 'well-*besene*', 'well-*beseene*' = of good appearance, as used by Chaucer and Spenser.

*Bismer, a wicked one. A.S. *bis-mère*, an infamous person.
 Bisy, bysy, 1233, 5489, busy. A.S. *biseg*.
 Bitter, 1775, 1935, painful. Icel. *beitr*, *bitr*, sharp.
 Bitterly, 2988, painfully, sharply.
 Bla, 5261, livid. O.H.Germ. *blao*, *blaw*, blue. N.Fris. *bla*, *blö*. Icel. *blar*. Dan. *blaeuw*, blue, livid. A more modern form is *blo*.
 "Bernard, I saw my dere son hang
 Als he had bene a maister thef,
 With sides *blo* als pai him dang,
 Þat are war white and me ful lefe,
 Alle with blude his cors was cled,
 And with spiting fro hevid to hele."
 (MS. Tiberius E. vii, f. 83.)
Bla in the sense of blue occurs in MS. Harl. 4196 fol. 82:
 Þe blude brast out both *bla* and
 rede,
 Wers was never none done to
 dede."
 Blaw, 4677, to blow.
 Blawen, 685, blown.
 *Blenk, fault.
 Blere, 2226, to mock. *Blerynge* wythe mowe makynge. Patent, valgio. (Pr. Pm.) The knave *bleareth* his tonge at me, *tirer la langue*. (Palsgrave.)—In Sion College MS. xviii, 6, among *sins of the mouth* are given the following:
 Laghyng, grynnyng and vayn lykenyng,
 Dispycus bro, *bleryng* and maws makyng.
 (fol. 5.)
 Blethly, blethely, 184, 6051, blithely. A.S. *blithe*, joyful, blithe.
 Blin, blyn, 1746, 5350, to cease, stop, pret. *blan*.
 Blisfulhede, 7832.

- Blissed, 6148, blessed.
 Blode, 5196, blood. Germ. *blut*,
 Dan. *bloed*.
 Blody, 5261, bloody.
 Blude, 5537, blood, see 'blode'.
 Blyn, 6111, see 'Blin'.
 Boghand, 8495, obedient, *imp. part.*
 of *bogh*, to bend.
 Iesus satt on his moder kne
 With a ful blith chere said he
Bogh pou til us suith pou tre
 Unnethe had he said pe sune
 Quen pe tre it *boghed* dune.
 Boghsom, bousom, bowsom, bugh-
 som, 50, 85, 201, buxom, obedient,
 dutiful. A.S. *bocsam*, *buhsum*,
 from *bugan*, to bend, submit.
 Fris. *bocgsum*.
 Boght, 113, 5273, bought, redeemed.
 Bok, boke, buk, buke, 39, 51, 206,
 book. A.S. *boc*.
 Bonden, 3210, bound.
 Borwe, 3259, to borrow; phrase 'beg
 ne borwe'. A.S. *borh*, a surety,
 pledge. Germ. *bürge*, surety, bail.
 Bot, 1. *conj.*, 24, 35, but, 151, except
 2. *adv.*, 5849, only.
 Scottish writers use *bot*, *but*, in
 the sense of 'without', as '*bot*
dout', '*bot remede*'. A.S. *butan*,
buta, *bute*, without, except, be-
 sides.
 *Bote, remedy. A.S. *bóte*.
 Bot-if, 1569, 4061, unless.
 Bourd, 1593, jest, play, sport. Fr.
bourde, jest. Bret. *bourd*, deceit,
 trick, joke. Gael. *burd*, *burt*,
 mockery.
 Bousom, bowsom, 85, see 'Boghsom'.
 Bow, 333, to be obedient.
 Bowes, 658, boughs, see 'Bughes'.
 Brade, 71, 1484, broad. A.S. *brád*.
 Germ. *breit*.
 Braide, brayde, 1750, an assault,
 attack.
 Brast, 5299, pret of brest, to burst.
 Brayde, see 'Braide'.
 Brayne-wode, 6707, mad.
 Brede, 5573, to breed (as vermin).
 Brede, *sb.*, 1488, 5899, breadth, see
 'Brade'.
 Brede, 3597, bread. A.S.
 Icel. *braud*. Germ. *brot*.
 Breke, 412, 2078, to scatter, drive
 away.
 Breke, 4465, to break. O.Fris. *breka*.
 Goth. *brikan*. Germ. *brechen*.
 *Brem, fierce. A.S. *breme*.
 Brend, 6617, burnt, *p.* of *brin*.
 Brest, 679, breast. A.S. *breost*.
 Brest, 1787, 7264, to burst, pret.
brast. A.S. *berstan*. O.H.Germ.
brestan.
 Brethe, 613, 4727, vapour, steam.
 Scott. *broth*. Germ. *brodem*, *bro-*
den, steam, vapour. A.S. *bræth*,
 odour, scent, breath.
 Brether, 6178, plural of 'brother'.
 Bridalles, 4842, wedding feasts.
 A.S. *bryd-eale*, the marriage feast.
 Brin, brine, bryn, 3181, 3183, 3974,
 4920, 4921, to burn. A.S. *byr-*
nan. Du. *brennen*, *bernen*.
 Brist, 6205, need, want. 'Brest or
 wantynge, of nede. Indigencia.'
 (P. P.)
 Dan. *bröst*, default.
 Brunstane, 4853, 6693, bronstane,
 8056, brimstone, i. e. *burning*
 stone.
 Bryn, 4994, see 'Brin'.
 Brydegome, 8809, bridegroom.
 Buffet, *sb.*, 5203, blow.
 Bughes, 680, boughs. A.S. *bog*,
boh, from *bugan*, to bend.
 Bughsom, 50, 1973, see 'Boghsom'.
 Buk, buke, 307, 336, see 'Boke'.
 Buk, 8938, a buck. Welsh *bwch*.
 Bunden, 3208, 3851, *p.p.* of bind.
 Burnyst, 8907, burnished.

- Buxom, see 'Boghsom'.
 Bycom, 743, become, became. A.S. *becuman*, to attain to, arrive at, Germ. *bekommen*, to get obtain.
 Byd, 2847, in ph. 'bid a bede', i.e. offer a prayer.
 Byde, 1980, to wait for.
 Bydyng, *sb.*, 4708, abiding, awaiting.
 Bydyng, byddyng, *sb.*, 3673, 4607, 5043, command.
 Bye, 3615, 4399, to buy, to redeem, pret. *boght*. A.S. *bycgan*, *bóhte*.
 Byfalle, falle, 2100, 4807, befall, happen.
 Byfor, 46, 368, 523, before.
 Bygan, 33, began.
 Bygged, 4850, built, see 'Bigg'.
 Byggyn[g], bygyng, *sb.*, 4782, 9119, a building.
 Bygile, bygyle, 1264, 4031, to beguile.
 Bygyn, 477, 2019, 4081, to begin. A.S. *aginnan*, *beginnan*. The abbreviated form *gan*, *gun*, *can* is often used as an auxiliary of the past tense of verbs as, 'gan say = did say' &c.
 Bygynnyng, *sb.*, 495, 3677, beginning.
 Bygunnen, 6476, *p. p.* of *bygyn*.
 Byhald, 625, 5337, behold.
 Byhove, *vb.*, 3959, 5760, behove. A.S. *behofian*, to be fit.
 Byhufe, 70, behoof. A.S. *behefe*. O.Fris. *behof*, *behuf*.
 Byhynde, 1958, behind.
 Byhyng, *sb.*, 3608, redemption.
 Bylyve, 1229, quickly, suddenly.
 Bymene, 1205, to explain (passive). 5511, to signify (active).
 Bynethe, bynethen, 612, 5055, 5409, beneath, from A.S. *neothan*, beneath. O.Fris. *binetha*. Germ. *nieder*, lower.
 Byred, 5195, buried.
 Bysily, 5809, busily.
 Bysy, 185, 4253, busy.
 Bysynes, 545, toil, trouble.
 Bytaght, 5785, 5796, entrusted, pret. of *biteche*, to entrust. A.S. *betæcan*.
 Bytaken, 4378, betoken.
 Bytwen, bytwene, 3668. A.S. *betwuh*, *betweoh*, by two, between.
 Byyhonde, 4458, beyond. A.S. *begiondan*.
 Caffé, 3148, chaff. A.S. *ceaf*. German *kaff*.
 *Caitif, a wretch.
 Cald, calde, 767, 4040, *adj.* and *sb.*, cold. A.S. *cáld*. Germ. *kalt*.
 Can, kan, kun, 156, 175, 607, 4800, 1) to be able; 2) to know, pret. *cuth*, *couth*. A.S. *cunnan*. Goth. *kunnan*, to know. Sw. *kunna*, to be able.
 Thou ert Laverd that worthy drihte
 That al ophaldes wiht thi mihte;
 Thou that al craftes *kann*,
 Of erth and lam thou made man.
 (Met. Hom. p. 2.)
 Þat was na clere sa crafti kend,
 Bituixand þe werlds end,
 Þat moht þe clerc wit clergé mat
 Þat *cuth* þe bokes þat he wrat.
 (Cursor Mundi fol. 48.)
 (MS. Vesp. A. iii.)
 Care, 7263, grief.
 Carion, carayne, 572, 7926, corpse. Fr. *charogne*. Lat. *caro*.
 Cast, 1918, 1976, order, reckon, invent, pret. *kest*, *p. p.* *kasten*; hence O.E. *cast*, a lot, an artifice.
 Castel, 4783, castle.
 Catelle, 3521, wealth. Fr. *chatel*, O. Fr. *chaptel*, a piece of property (moveable). Lat. *capitale*, whence *captale*, *catallum*.
 Cay, 3838, key. A.S. *cæg*. Fris. *kay*.

Caysere, 882, emperour.
 Caytefté, caytifté, 455, 551, wretchedness. From O. Fr. *chaitif*, *caitif*. Fr. *chétif*, poor, wretched. Lat. *captivus*, captive.
 Cees, ceese, 3564, 6373, to cease.
 Ceesyng, *sb.*, 8356, cessation.
 Certayne, 3562, 5969.
 Certaynté,
 Certifie, 6546.
 Cesyng, 8356, cessation.
 Chace, 4316, 5879, to drive about, follow. O. Fr. *chacier*, *chacher*. Fr. *chasser*.
 Chalange, 2011, 2253, *a)* to claim, *b)* to accuse. Fr. *challenger*. Lat. *calumniare*.
a) see King Lear i, 2:
Challengyn or 'cleymyn' *vendico*.
Challengyn, or 'undyrtakyn', *reprehendo*, *deprehendo*. (P. P.)
 For qua-sa hides godes gift,
 God man *chalance* him of thift.
 (Met. Hom. p. 3.)
 Charbukelle, 9094, carbuncle.
 Charge, *vb.*, 2947.
 Charged, 5056, loaded. Fr. *charger*. Lat. *caricare*.
 Charité, 3627, charity.
 Chast, 3829, chaste. Lat. *castus*.
 Chastité, 3828, chastity.
 Chastied, 5068, pret. of *chasty*.
 Chasty, 3549, 5547, to chastise. O. Fr. *chastoier*, *chastier*. Fr. *châtier*. Lat. *castigare*.
 Chaunge, 4254, to change. Fr. *chan*.
 *Chefe, chief. [ger.
 Cheese, chese, 79, 1583, 2132, to choose, pret. *ches*. A.S. *ceosan*. Du. *kiesen*.
 Cheftayn, 5073. O. Fr. *chevetaine*.
 *Cheigne, chain.
 Chere, 1636, 2233, 6181, face, countenance. O. Fr. *chiere*, Fr. *chère*, face, visage.

Chese, 2132, choose, see 'Cheese'.
 Childer, childre, 5881, 6148, children.
 Chymné, 6368, 4377, fire place. Fr. *cheminée*. Lat. *caminus*.
 Circumcid, 4187, circumcised.
 Citesayne, 8925.
 Clathe, *a)* *vb.*, 3553, 5565, (pret. clad, cled), to clothe. *b)* *sb.*, 5573, 6156, a cloth, pl. clathes. A.S. *cláth*, Germ. *kleid*, Icel. *klædi*, a garment. In MS. Harl. 4196 a 'surkot' is called a *clath*.
 Cled, 6169, pret. of clathe.
 Clene, 6352, purified, clean; 3801, 3828, chaste, pure; entirely.
 Clenly, 9085, neatly.
 Clensen, clense, 3705, 4913, to cleanse.
 *Clepe, to call.
 Clergy, *sb.*, 5844, learning. O. Fr. *clergie*, science. Mid Lat. *clericia*. Fr. *clergé*.
 Clerk, clerke, 3831, 6257, one of the clergy, a learned man. O. Fr. *clerc*, *cler*. Lat. *clericus*.
 Clethyng, *sb.*, 1533, 6943, clothing.
 Clewe (clefe), 6736. A.S. *cleofan*, *clúfan*. Du. *klouen*, *kleuen*. Sc. *clew*, to cleave, separate.
 Cloke, 6936, a claw. A.S. *clea*, *cleo*. Sc. *cluke*, *cleuk*, O.E. *cloy*, *clow*, *clew*, *cle*, *cliver*. Mod.E. *clutch*, the earlier form of which was *clouch*, stands in the same relation to *cloke*, as *pouch* does to *poke*, *pitch* to *pyk* &c.
 Syche buffete; he hym reche;
 With hys brode *klokes*,
 Hys brest and his brathelle
 Whas blodye alle over.
 (Mort. Arth. p. 67.)
 Clomsed, 1651, cursed. This meaning is given on the authority of MS. Addit. 22283. The word occurs again in MS. Harl. 4196

- in the sense of confined, bound
(cf. A.S. *clom*, a band, a prison;
Prov. E. *clam*, to starve, pinch).
Gospel of Nichodemus fol. 213.
"Þe fendes þat saw slyke lyght
befalle
Whare none before was sene,
Said 'we er *clomsed* gret and smalle
With yhone kaytyf so kene.'
Clote, 5199, clout, rag. A.S. *clut*,
a patch.
Clyme, 3601, climb, pret. *clam*,
clamb, p. p. *clumben*, *clummen*,
clommen.
Clyng, 823, to dry up, wither,
thrivel, pret. *clang*, p. p. *clungen*.
A.S. *clingan*, to wither, shrink.
Pl.D. *klingen*, to shrink, shrivel.
For þal and *clungen* was his chek,
His skin was *klungen* to þe bane.
(Met. Hom. p. 88.)
Till famine *cling* thee. (Macb. v, 5.)
Colke, 6445 (= coke), core, heart.
Mr Wedgwood gives Wall. *chauke*,
germe de l'oeuf. Gael. *caoch*,
empty, hollow. He has evidently
overlooked the Pl.D. *kolk* (a hole
in the ground, a pit), a dimin-
utive of *kule*.
Tille an appylle she is lyke,
Withouten faille theris none slyke
In horde ther it lyse,
Bot if a man assay it witterly,
It is full roten inwardly,
At the *colke* within.
(T. M. p. 281).
Colour, 4265, pretence, pretext.
Com, come, 506, 2245, pret. of *com*,
come.
Comandmentes (ten), 6056.
Comend, 4267.
Comly, 690, comely. A.S. *cwemian*,
to please.
Commelyng, *sb.*, 1385, a stranger.
A.S. *cumling*. *Comelyng*, new
cum man or woman. Adventi-
cius, inquilinus P. P.
Commen, 5775, p. p. of come.
Comparyson, 8890.
Compase, 7586.
Compleccion, 768.
Comprehende, 7463.
Condicion, 3955.
Confessour, 3826.
Conforted, 1643, comforted.
Confusioun, 5309.
Connyng, 4435, knowledge.
Consayve, 4159, 6857, conceived.
Conscience, 5428.
Constellacyoun, 7607.
Contemplacioun, 5907.
Conten, contene, 439, 4751, contain.
Contende, 30, contained.
Continuele, 8947.
Contrarius, 1414, 1591, 4115, con-
trary.
Contrary, *sb.*, 7887.
Contré, 4036.
Contricion, 3808.
Controve, 1561, devise. O. Fr.
trover. Fr. *controuver*, to devise,
invent.
Bot by alle craftes þai couth con-
trove,
þai might no thing þe maiden
move.
(MS. Harl. 4196 fol. 139.)
Conversand, 4198.
Convert, *vb.*, 4502.
Corde, 316, to accord, agree with.
Corne, 3420, a grain, pl. *cornes*.
A.S. *corn*. Goth. *kaur̃n*, corn;
kaur̃no, grain. Du. *keerne*, a
grain, kernel.
Coron, coroun, 4099, 5800, a crown,
to crown.
Correccion, 9594.
Correcte, 9596.
Corrumpcioune, 6353, corruption.
Corrumpid, 2557, corrupted.

- Corrupcion, corrupcionne, 4873, 4948.
- Costage, 1522, expense, cost O.Fr. *couster*, *coster*, to cost; *costenge*, expense, from Lat. *constare*, to stand one in, cost.
- Cotidiene, 2987. daily.
- Counsaille, *sb.* and *vb.*, 3927, 5943, *counsaille*, *counsaylle*, counsel. O.Fr. *counsail*. Lat. *consilium*.
- Countenance, 6245.
- Countrefette, 4311, counterfeit.
- Cours, 4318.
- Couth, 321, 3787, could, 5703, knew, see 'Can'.
- Covatous, covayteous, 740, 4431.
- Covayte, 5734.
- Covaytise, *sb.*, 1180, 2990. O.Fr. *coveteise*.
- Cover, 811, to recover.
- Covert, *sb.*, 1578, *adj.*, 4489, secret. O.Fr. *covert*, secret, from *covrir*. Lat. *coöperire*.
- Coverture, 6955.
- Crafte, 4215, art.
- Craftily, 9088.
- Crafty, 9085.
- Cragges, 6393, cliffs; 'a *krag* of stone'. (MS. Harl. 4196 fol. 187.) Welsh *careg*, a stone. Gael. *creag*, a rock.
- Creatoures, creatours, 4127, 5430, 5472, created things (animate and inanimate).
- Cresten, 4397, christian.
- Crestendome, 3128, baptism.
- Crevyce, 9186.
- Cribbe, 5200, crib. cratch. Du. *kribbe*.
- Cristal, cristale, 6349, 6397.
- Cristanté, 3925,
- Cristen, 197, 3783, 4136, christian.
- Cristendome, 4082, 4168, baptism.
- Crop, croppe, 663, 1906, top, summit. A.S. *crop*, top. *Croppe* of an erbe or tree, *cima*, *coma*, *capillamentum*. Pr. Pm.
- The *crop* was evening to the rote. (MS. Vesp. A. iii, f. 65.)
- Croze, croyce, croys, croyse, 5272, 5275, 5279, 5283, 5596. O.Fr. *crois*. Fr. *croix*. Lat. *crux*.
- Crown, *a*) (of the head), 1492. *b*) 4087, 5296, a crown.
- Crysom, 2791, an error for *uncrysom*. O.Fr. *cresme*, from *χρῖσμα*.
- Crystalle, 9078.
- Cunnyng, counyng, 2350, 7207, knowledge, science.
- Curalle, 9105.
- Curtasy, 1519, 1530. Fr. *courtoisie*, courtesy, civility—Cotgrave.
- Custom, 4054, 4055.
- Cymented, 9068.
- Dale, 1044, 1046, abode, dwelling.
- Dalk, 6447, a hollow. *Delk* a small cavity in the body or in the soil (Forby). *Dalke*, vallis. Pr. Pm. Icel. *dala*, a dint. Dan. *dal*, valley. "Moni cunne riwle beoð; auh tuo beoð among alle þet ich chulle speken of. Þe on riwleð þe heort, þe makeð hire efne ant smeðe, wiðute knotte ant *dolke* of woh, inwit ant of wreinde." (Þe Ancren Riwle p. 1.)
- Dam, 1273, dame.
- Dampned, 3706.
- Dang, pret. of *ding*, to hammer, strike, see 'Dyng'.
- Þan decius thought grete hethinge,
 Þat laurence was noght for him rad
 And to his turmentours he bad,
 Þat þai suld tak kobille stanes,
 And *ding* his teth out al at anes;
 And when þai with þe stanes him
dang,
 He stode ay laghand þam omang.
 (MS. Harl. 4196 fol. 170.)
- Dased, 6647, cold, weak; '*dasyt* wightis.' It also = stupified. (G. Douglas, vol. ii, p. 567.)

All þe maisters ware so mased
 Þat dom þai stode als þai ware
dased.
 Icel. *dasdr*, faint, tired; *das*,
 dos, a faint, exhaustion. To
dase, to feel cold, to shiver, oc-
 curs in the Townley Mysteries.
 "I wote never whedir,
 I *dase* and I dedir
 For ferd of þat taylle." (p. 28.)
Dasednes, 4906, 6647, coldness.
 Sc. *desines*.
Dasednes of hert als clerkes pruves
 Es when a man god *dasedly* loves,
 And slawly his luf in god settes.
 (MS. Tib. E. vii, fol. 24.)
Daunger, *sb.*, 8522.
Daynté, 7846. The earlier nor-
 thern form is *daynteth* from Welsh
dantaid, delicate; *dant*, a tooth.
Debate, 3473, 4092, strife, contest.
 Fr. *debattre*, to contend, fight.
Ded, *dede*, *sb.*, 112, 1745, 1750,
 3649, death. A.S. *deáth*. Fris. *dead*.
Dede, *adj.*, 3981, dead.
Dede, 2485, deed.
Dedely, 2158, deadly.
Dedeward, 2249, death-ward.
Deef, 782, deaf. A.S. *deaf*. Germ.
taub. Icel. *dauf*.
Defaut, 1. 280, 3248, 6190, want;
 2. 5016, defect. O.Fr. *défaute*,
 defect.
Defautles, 8699.
Defend, 3537, 5360, forbid, excuse.
Defens, 5364, defence.
Defygured, 2340, disfigured.
Deghe, 1939, 7289, to die.
Degise, *degys*, 1518, 1524. O.Fr.
deguiser, *desguiser*. Fr. *guise*.
 Germ. *weise*. Eng. *wise*, mode,
 manner, fashion.
Dele, 3883, *a*) to give, *b*) to divide.
 Þe tan bad *dele* þe child in tua.
 (MS. Vesp. A. iii, fol. 49.)
c) 3460, *dele* with.

Delices, 4615, delights. Lat. *de-
 liciæ*.
Delicious, 9291.
Delitable, 5239, delightful.
Deliver, 3591.
Deliveraunce, *delyveraunce*, 3585,
 **Delt*, divided, see 'Dele'.
Delyces, 1628, see 'Delices'.
Delyte, 8336. O. Fr. *deleit*, from
 Lat. *delectare*.
Delyveraunce, 6100, 8041.
Delyverd, 6080, acquitted.
Delyvernes, 5900. From O. Eng.
deliver, *delyver*, from O. Fr. *de-
 livre*, active, nimble. Fr. *déli-
 vrer* from Lat. *liberare*, to free,
 free from.
Dem, *deme*, 1995, 3981, 6017, 6026,
 to judge, to doom, deem, to form
 an opinion. A.S. *dēman*, to deem
 or doom.
 **Demstere*, a judge.
Depart, 6133, to separate.
Departed, 3710, separated.
Departyng, 1847, 613, separation.
Der, *dere*, 1. *adj.*, 2978, 3019, 5797,
 precious, valuable, the root of
dearth. Phrase 'lefe and *dere*'.
 2. *adv.*, dearly, as in the modern
 phrase 'dearly bought'. A.Sax.
deóre, O.H. Germ. *tiur*, precious.
 On him [Christ] mai I best found
 mi werke,
 And of his dedes tac mi merke,
 Þat maked al þis wer[l]d of noht,
 And *der* mankind on rode boht.
 (Met. Hom. p. 4.)
Der, *dere*, *vb.*, 1232, 2168, 2290,
 3604, 5413, to injure, harm, hurt.
 A.S. *derian*. O.Fris. *deria*.
 †*Derai*, confusion.
Dere, *adv.*, 1469, painfully, badly.
Derlyng, 8791, favourite, darling.
 A.S. *dérling*.
Desayvabel, 4232, deceptive.

Desayve, 4028, 4235, to deceive.
 Descryfe, descryve, 2305, 6848, to describe.
 Despende, dispend, 125, 2435, 5915, to spend, use.
 Despice, *vb.*, 9426.
 Destroie, distroie, 4453, 4472.
 Destrucion, destrucioun, 4049, 4063, 4067,
 Destruye, 4074, 4076.
 Desyre, 8032.
 Dette, 3617, 3861, debt.
 Devocoun, 5906, 7252.
 Deygh, digh, dighe, 1747, 1748, 1780, 2060, 3636, to die; 5262, 6533, pret. *dighed*, *deyhed*, *did* (1779), *dieghed* (1780, 5596).
 Dignité, 3872, 4809, dignity.
 Dight, 448, 6149, *a*) prepared, *b*) decked, 8532. A.S. *dihtan*, to set in order. Germ. *dichten*, contrive, invent.
 Digne, 74, 5853, worthy. Lat. *dignus*.
 Dilitable, 5276, delightful.
 Disciple, 5908.
 Disciptyne, 5556.
 Discrive, discryve, 1901, 6117, to describe.
 Discusse, 6247, to investigate.
 Dispayre, 6293.
 Dispend, 2435, to spend.
 Dispise, 4252.
 Dissencion, 4061.
 Distance, 8400.
 Divers, 4788.
 Diversly, 7473.
 Divised. 987, divided.
 Do, 4290, cause.
 Doble, 2259, double.
 Doctur, 3827.
 Doghter, 2130, 5434, daughter. A.S. *dohter*.
 Dole, 5381, pain, grief. Sc. *dool*, pl. *doles*.
 Unto blis [he] wille himself me fetche,

So þat no *doles* ne salle me dretche.
 (MS. Harl. 4166, fol. 171.)
 Dom, dome, 49, 4323. dumb. A.S. *dumb*. Icel. *dumbs*, *dumbi*, dumb, *dumma*, to be still.
 Dom, dome, 264, 1859, 3990, 4476, 4714, doom. A.S. *dom*, judgment.
 Domland, *adj.*, 1443, louring, cloudy. *Douiland*, is printed as the reading of the Cottonian MS., but *domland* which is the reading of two Manuscripts is no doubt the correct word. *Domland* is a participle of the verb *domel*, to be dark. Icel. *dumba*, darkness. Sw. *dimba*, a fog. Dan. *dum*, dim. obscure. Brockett's Glossary has the northern word *dromland*, cloudy, muddy. With the double forms *domland* and *dromland* compare *shill* and *shrill*.
 Cf. Burn's use of *drumly* in the sense of muddy, turgid.
 Don, doun, 673, 2065, down; of *dune*, deorsum—Lye.
 Donlight, 4293, to descend.
 Donward, 663, 816, downward.
 Dote, 785, talk silly, rave. Dutch *doten*, *dutten*, delirare, desipere—Kilian. 'Maddyn or *dotyn*, desipio' Pr. Pm. Sc. *doit*, to be confused, to dote. Icel. *dotta*, to slumber.
 And als he went another way,
 He met a man [þat] was wonder old,
 Croked and cumberd, koghand for cold,
 Lame he was in lith and lim,
 With nese dropand and eghen dym
 His handes tremblid, his teth roted,
 He spak so dym men demyd he *doted*.
 (MS. Harl. 4196, fol. 201.)
 Douiland, see 'Domland'.
 Douncom, 4821, 5171, to descend.

Douncomyng, *sb.*, 5271, a descending.
 Donnfal, 4620.
 Dounfallyng, 6576.
 Doungangyng, *sb.*, 4779, setting.
 Dounlay, 4415, to lay down.
 Dounryn, 7123.
 Dout, 4330, doubt, fear.
 Draw, 1291, 1. to entice; 1476, 4007, 2. to go to, to incline to; 3. compile, compose, pret. *drogh*, *droh*, *drow*. A.S. *dragan*.
 1. For il felawes oft *drawes*
 God men til ivel plaws.
 (Met. Hom.. p. 115.)
 2. To dede I *drawe* als y mai se
 (Ibid. p. 30.)
 3. Mi speche haf I mint to *drawe*,
 Of cistes dedes and his saw.
 (Ibid. p. 2.)
 Drawen, 336, composed.
 In other Inglis was it *drawin*,
 And turned Ic have it til ur awin
 Language of the northin lede,
 Pat can nan other Inglis rede.
 (Met. Hom. xxii.)
 Dre, 5373, sorrow. Cf. Sc. *dree*;
 see 'Dreghe'.
 Dred, drede, 3969, 5935, dread.
 Dredful, dreful, 4977, 5129, dread-
 ful, sorrowful.
 Dreghe, drighe, 2235, 3540, 6523,
 Sc. *drie*, to suffer. A.S. *dreogan*.
 Drery, 791, 1455, sorrowful. Germ.
traurig. A.S. *dreorig*.
 Whi mi saule *dreri* ertou?
 (Ps. xii, 6.)
 Drighe, 2044, 2754, to suffer.
 Drighten, lord. A.S. *drihten*.
 *Dring, chieftain. A.S. *dreng*.
 Drogh, droghe, 2249, 4419, 8527,
 pret. of *draw*.
 Drop, 775, to drip.
 Drope, 3063, a drop. Du. *drop*,
drup. Icel. *dropi*. A.S. *dropa*.

Drove, 1319, to afflict, trouble.
 Loverd hou fele-folded are pai,
 Pat *drove* me, to do me wa.
 (Ps. iii, 2.)
 Drovynge, *sb.*, tribulation. Du. *droef*,
droeve, troubled, sad, *droeven*, to
 disturb, trouble. Goth. *drobjan*.
 Germ. *trüben*. Cf. O. E. *drupi*,
 troubled, sorrowful.
 Droubelonde, p. 40, see 'Domland'
 Compare '*drobly*, *drubly*, turbu-
 lentus, turbidus (of drestys), fe-
 culentus.' P. P.
 Drury, 7825, gallantry. O. Fr. *drue-*
rie, *drurie*, friendship. O. H. Germ.
trût, *drût*, dilectus—Burguy.
 Dubbed, 8790, decorated, from *dub*,
 to adorn, ornament. Fr. *douber*,
 to rig or trim a ship. Prov. *ado-*
bar, to arrange, prepare.
 "A garment to him gert he mak,
 Side and wide, and wonder blak;
 He gert it *dub* fra top til to,
 With swerel tailes ful blak also."
 (MS. Cotton Galba E. ix, fol. 39.)
 Dule, 6887, pain, grief.
 Dulf, duleful, 1116, 6110, dole-
 ful. Phrase, '*duleful* dyn'.
 Dungen, 3256, p. p. of *ding*, to
 hammer, strike.
 Dunwarde, 816, 2869, downward.
 Dur, 4135, 4548, to dare.
 Duschyng, *sb.*, 7351, a blow, a smit-
 ing. Dan. *daske*, to slap. Icel.
dust, a blow. The verb and noun
 '*dusch*' is frequently used by
 Scottish writers in the sense of
 to *dash*, smite, beat down.
 The byrnand towr down rollys with
 a rusche,
 Quhill all the hevennys dyndlit of
 the *dusch*.
 (G. Douglas vol. ii, p. 551.)
 And sa hard on helmes he *duschit*,
 t2

- Throw fine force [he] thame al to
fruschit
(Buik of Alex. p. 386.)
Dwine, 703, to dwindle, fade. A.S. *dwinan*, to fade. Icel. *dvina*, to diminish.
Dygh, dyghe, 2054, 2670, to die.
Dym, 1166, dark. A.S. *dim*. Icel. *dimmr*, dark, *dimma*, darkness. 'dedes *dim*' = dark deeds.
(Met. Hom. p. 111.)
Dyn, 4787, noise. Icel. *dynia*, to resound; *duna*, to thunder.
Dyng, 7015, 7031, to strike, beat. Icel. *dengia*. Sw. *dänga*. A.S. *dencgan*.
Dyngyng, *sb.*, 6571, a beating.
Dynt, 5418, 7017, blow. A.S. *dynt*.
Dysy, 1771, dizzy. A.S. *dysig*, O.E. *dusi*, foolish. O.Fris. *dusia*, to be dizzy.
Edwyte, *vb.*, see p. 4, note 1, to reproach. A.S. *edwitan*. O.E. *atwite*. E. *twit*.
Eer, ear.
Eese, *vb.*, 1469, to please. *sb.*, 1563, ease, pleasure.
Eesy, 1402, easy, pleasant. Fr. *aise*, convenience, leisure. A.S. *eath*, easy, gentle.
Eft, efter, 6523, 6654, after, afterwards, again. A.S. *æft*, *æftan*, *æfter*, *efter*, again, afterwards.
Egg, 5483, to incite, instigate. O.N. *eggia*, A.S. *eggian*, to sharpen, to instigate. *Egg*, an edge.
Eggyng, *sb.*, 5487, instigation.
Eghe, 2234, 6261, eye. A.S. *egh*, *eage*; Germ. *auge*; pl. *eghen*, 575.
Eght, 4784, eighth. A.S. *ehtha*, *eatha*.
Eghtend, 6569, eighth.
Eghteld, eghtild, 5784, 5800, to endeavour, to aim at. Sc. *ettle*, A.S. *ehtian*, *ehtan*, to follow after, pursue. Icel. *ætla*, to intend. This word is sometimes written *attled*, *eyteld*, *aghteld*.
For ur lord had *aghteld* yete
A child to rais of his [Adam's] oxspring,
Pat all suld oute o baret bring.
(Cott. MS. Vesp. A. iii, fol. 9.)
Aghtel also signifies 'to endow with'.
Qua herd ever spek o mare bliss,
Pan *aghteld* was Adam and his.
(Ibid. fol. 53.)
Eke, heke, 3256, 6239, to increase. Germ. *auch*, also. Goth. *aukan*, to increase; A.S. *ecan*.
Eld, elde, 742, 1513, 1883, 4983, age, old age. A.S. *eald*; Germ. *alt*, old.
Elementes, 6352.
Elle, 5273, hell.
Elles, els, 1281, 1754, 3816, 7420, else, otherwise. A.S. *elles*.
Ellevend, 4798, eleventh. A.S. *endleofan*, eleven.
Emparour, 4089.
Empiry, 7761.
Empyre, 4050.
Enamayld, 8902, interwoven.
Enchauntemente, 4286.
Encheson, enchesoun, 5311. 5790, reason. O.Fr. *acheson*, Lat. *occasio*.
Endeles, 6067.
Endelesnes, endlesnes, 8122, 8124, eternity.
Endeward, 4007, towards the end.
Ending, *sb.*, 3772, end, death, 4026, 4156. Goth. *andeis*; Sansc. *anta*, end, death.
And when to king Edward was tald
How pat Brus pat was so bald
Had brocht pe Cumyn till *endying*
Out of his wit he went wele ner.
(Barbour p. 33.)
Endlang, 8582, from head to tail.

A. S. *andlang*; Germ. *entlang*,
along.
Enioynt, 3900, 3906, enjoined.
Enmy, 1037, 5329, enemy. O. Fr.
enemi, Lat. *inimicus*.
Enoyntyng, *sb.*, 3409, anointing. Fr.
oindre; Lat. *ungere*, to anoint.
Ensample, ensauple, 708, 4532,
example. O. Fr. *ensample*, Lat.
exemplum.
Entent, 3696, 5960, 5991, inten-
tion, will. O. Fr. *entent*, from
Lat. *intendere*.
Ententyfly, 624, 2550, carefully.
Entre, *vb.*, 5340.
Entré, *sb.*, 8898.
Envy, 4169.
Er, 49, 331, 805 &c., are.
Erdly, 4955, earthly. Germ. *erde*,
Ere, 782, ear. [earth.
Err, *vb.*, in phrase 'es *erred*', 5733,
'is done wrong'.
Erres, 5327, 5600, scars. Dan. *ar*,
O. N. *ör*.
Errour, 4266.
Erryng, *sb.*, 5728, 5974, error.
Erthedyn, 4036, 4790, earthquake,
a compound of *erthe* = earth and
dyn, din, noise.
Ertou, 424, art thou.
Es, 30, is.
Eschape, 2678, to escape. O. Fr.
eschaper, Fr. *échaper*, to shift
away, slip out of.
Ese, 595, pleasure.
But theder come bothe *zong* and
olde,
Into the temple for to her,
Goddes servyse on thair maner,
And for to make thair offerand thar
Efter that thair *esse* war.
(Met. Hom. p. 74.)
Ete, 4848, ate.
Ette, ete, 4675, 6191, to eat, pret.
ete. Goth. *itan*; Germ. *essen*.

Evaungelistte, 5004.
Excused, 6077.
Exposicion, 3856, 4716, exposition.
Expound, 4272.
Faa, 1453, foe, *pl.* faes, faas. A. S.
fah, *fá*, enemy. *Fa* as an ad-
jective = bad, dirty occurs in the
description of the two women,
who appeared before Solomon,
each laying claim to the same
child:
Pair clathes was sa gnedde and *fa*
Pat pai moght nan part pam fra.
(Cursor Mundi, fol. 48.)
Fader, 1386, father. O. N. *fadir*;
Germ. *vater*.
*Fairhede, beauty.
Fal, fall, 171, *a*) to appertain to,
belong to; 228, 3992, *b*) to
happen. O. N. *falla*, to fall.
Fald, 4637, 4640, fold (for sheep).
A. S. *fald*.
Fald = fold, as in twafald &c. Germ.
falten, to fold.
Falshede, 1176, falsehood.
Fand, pret. of find.
Fande, 1463, 3534, 2228, to tempt
try. A. S. *fandian*.
Fandyng, 314, temptation. A. S.
fandung.
Fantome, 1197, vanity, lie. Greek
φαντασμα, an appearance,
whence the Fr. *fantome*, *fan-*
tome, a spectre, fantom, 'a *fan-*
time or a fabel'.
(Cursor Mundi, fol. 134).
Mennes sones to-when of hert un-
meke?
Whi love yhe *fantom* and lighinge
speke?
(Psalm v, 3.)
Far = fare, 3638.
†Fare, *sb.*, suffering.
Fare, 1863, 1. to go, depart, pret.

fore and ferd; 270, 1343, 2. to behave, conduct oneself. A.Sax. *faran*.
 Fas, 3883, foes, *pl.* of fa.
 Fast, 4211, quickly.
 Fayn of, *adj.*, 4552, glad of. A.S. *fægn*, joyful fain; *fahnian*, to rejoice. We meet with *fain* as a verb in Ps. ix, 3.
 I sal *fayne* and glad in þe.
 Fayntise, 3519, weariness, literally deceit from O.Fr. *feintise*, *faintise*, from *feindre*, *faindre*.
 Fayre, 4315, 9249, beautiful, beautifully. O.N. *fagr*, bright.
 Fayrnes, 249, beauty.
 *Fed, fede, enemy. Du. *vied*, hatred. A.S. *fæth*, enmity.
 Feer. *vb.*, 6429, to frighten. A.S. *fær*, fear. Sw. *fara*, to fear.
 Fel, 5406, fierce, see 'Felle'.
 Fel, 6416, many. A.S. *fela*.
 Felaghe, 5485, fellow, companion.
 Felaghshepe, felawshepe, 4400, 5032, fellowship, company.
 Feld, 1247, field.
 Fele, 2453, many; phrase 'to fele', 'too much'. Germ. *viel*.
 Felle, fel, *adj.*, 1820, a) cruel; 1743, b) dreadful. Fr. *felle*, cruel, fierce; *felon*, cruel, rough; *felonie*, anger, cruelty, treason.
 *Felle, *sb.*, a wretch.
 †Felle, a hill.
 Felle, 82, 739, 3077, 4967, skin. O.N. *fel*, Du. *vel*, skin.
 Felly, 4449, cruelly.
 Felony, 5346, wickedness, see 'Felle'.
 Feloun, 2995, a whitlow.
 Felouns, wretches, see 'Felle'.
 Fen, 566, dirt, mud. O.N. *fen*, a morass. Goth. *fani*, mud.
 Fende, 36, 1253, 4160, fiend, devil. Germ. *feind*, enemy. Goth. *fian*, to hate.

Fer, 1866, 2329, 3895, far; *comp.* ferrer. A.S. *feor*, O.H.G. *fer*.
 Ferd, 6864, *sb.*, fear; *adj.*, 6950, afraid. A.S. *forht*, Germ. *furcht*, fear.
 Ferdlayk, ferdelayk, 2915, 6427, fear, see 'Ferd'; formed from the *adj.* ferd, afraid. The termination -layk = -ness, as *revelaic*, *hendlaic* &c.
 Ferdnes, 2231, 2321, fear, see 'Ferd'.
 Þe erth tremblid and al to schoke,
 And halows in heyyn for *ferdnes* quoke.
 (MS. Harl. 4196. fol. 82.)
 Fere, 2291, to frighten.
 *Fere, sound. Dan. *för*. Icel. *foerr*.
 Fereth, fourth.
 †Feren, fiery.
 Ferforth, 3814, far. Ferrer-forthe, 2329.
 Ferly, 2211, 2955, wonder. A.S. *ferlic*, sudden.
 Ferth, ferthe, fierthe, fereth, 356, 1246, 1828, 3983, 4260, 4770, fourth. A.S. *feother*, *fewer*, four.
 Ferre, 5190, far, see 'Fer'.
 Fest, pret. of fast, to fasten.
 Al his clathes fra him pai kest,
 And tille a peler fast him *fest*,
 And scourgeskene pai ordand pare
 To bete opon his body bare,
 (MS. Harl. 4196, fol. 76.)
 Fested, 1907, 1909, fastened, *p. p.* of fest.
 Festend, 5295,
 Feyn, 4233, to feign. Fr. *feindre*.
 Feyned, *adj.*, 2556, feigned.
 Fickle, 1088, deceptive, false.
 Semi Saxon *fiken*, *fikeln*, to deceive. A.S. *ficcian*; Fris. *fischeln*, to flatter (see Gloss. to 'Seinte Marharete', ed. Cockayne).
 With par tungen *fikel* pai dide
 'linguis suis dolose agebant'.
 (Ps. v. 11.)

- For in his tyme, I hard well say
 Þat *fykkil* þai war all tyme of fay.
 (W. C. vol. ii, p. 130.)
 He moved was
 Be *fykkyl* fals suggestyowne.
 (Ibid. p. 132.)
 Fife, 2431, five. Du. *vyf*.
 Fift, fiste, 3088. 3966, 4776, fifth.
 Fiftend, 4812.
 Filand, 2365, defiling.
 Fild, 2341, fild.
 File, fyle, 1198, 1210, 2348, to de-
 file, pollute. Hence O. E. *fyle*,
 file, a wicked wretch.
 Filed, 2559, defiled. A. S. *fylan*, to
 make foul or filthy.
 Filthede, p. 13 note, see 'File'.
 Final, 3990.
 Fine, 4913, to refine, purify. O. N.
*fin*a, to polish, cleanse.
 Flay, 1268, 2244, to terrify. Sc.
fley. Icel. *Flæja*, to frighten,
 put to flight.
 Thow art bot a fawntkyne,
 Ne ferly me thynkys!
 Thou wille be *flayed*e for a flye
 That on thy flesche lyghttes.
 (Mort. Arth. p. 175.)
 Thou wenes for to *flay* us,
 Ffloke-mouthede schrewe.
 (Ibid. p. 232.)
 Flaying, *sb.*, 6112, fear.
 Flayne, 9520, flayed.
 Flayre, 9017, smell. Fr. *flairer*,
 to smell.
 Flaume, flawme, 6737, flame. Lat.
flamma. Fr. *flamme*.
 Flegh, 4394, flee, pret. flegh and
 flogh. A. S. *fleon*, *flion*. Germ.
fliehen.
 Flemed, 2977. 6054, banished, from
flem, to banish. A. S. *flyman*, to
 banish; *fleam*, exile, flight.
 Fleygh, flew, pret. of flegh.
 Flitte, *vb. intr.*, 2257, 1. to depart,
 3762, 2. *vb. intr.*, to remove. Dan.
flytte, to remove.
 2. And for þe fute [i. e. of the cross]
 pay made a pit
 Ffor no man suld it þepin *flit*.
 (MS. Harl. fol. 82.)
 Flode, 4706, flood. O. N. *flód*, Sw.
flod, a flood. O. N. *flæda*, to in-
 undate.
 Flogh, flew, pret. of flegh.
 Fode, 458, food. A. S. *foda*, *fode*.
 Goth. *fodjan*, to nourish. Eng.
 to *foster*.
 Fole, 126, fool. Fr. *fol*, foolish.
 Fole, 6632, foul.
 Fole, 1537, foal. Germ. *fohlen*,
 Goth. *fuld*, a foal, filly. Phrase
 "tatird *fole*."
 "Tatird as a *foylle*." (T. M. p. 4.)
 Folk, 4637, 6013, people.
 Fon, fone, 530, 762, 764, 2693, few.
 (Foner, 765, 3731, fewer.) A plural
 form of the A. S. *feawa*. O. H. G.
foho. Goth. *favs*, pl. *favai*.
 Fontstane, 3351, fontstone.
 For, *conj.*, 1263, 1291, 2034, because.
 Goth. *faur*, Germ. *vor*, in front
 of. The *for* in *forbard*, *fordo* &c.
 = Germ. *ver*, forth, away, out.
 Forbard, 957, excluded.
 Fordo, 3395, 3504, 6323, to do
 away with, destroy.
 Forga, 1842, to forego, to go with-
 out.
 Forganger, 4152, foregoer.
 Forgeten, 3909.
 Forgynnes, 3817, forgiveness.
 Forluke, 1946, foresee.
 Formefader, 483, forefather. A. S.
forme, first. In the *Cursor Mundi*
 we find *formast* = first used as an
 adj. 'formast fader', (fol. 54), Cf.
form-kind, *form-birth*, *form-days*.
 (fol. 51.)
 Forsake, 4406, 6057, deny.

- Forsweryng, *sb.*, 3367, perjury.
 Forth-bring, 4163, 5868.
 Forther-mare, 2892.
 Forthir, 440. A.S. *forth*, forward.
 Germ. *fort*.
 Fortone, 1273, fortune.
 *Forth, way, course. A.Sax. *fór*.
 Forthy, 375, therefore, because = for
 that.
 Forthynkyng, *sb.*, 3510, repentance.
 Forpi, forpy, 189. 375, 1854, there-
 fore, because.
 Forwhi, forwhy, 1249, 6458, where-
 fore, therefor = for which.
 Forworth, *vb.*, 780, to come to ruin,
 to fail. A.S. *forweorthan*.
 For Laverd of rightwise wate þe
 wai
 And gate of wicked *forworth* salai.
 (Ps. 1, 6.)
 Fot, fote, 467, 778, 1493, foot.
 Fourme, 3982, form, figure.
 Fourtend. 4808, fourteenth.
 Fra, 114, 3713, from. O.N. *frá*,
 from. Phrases: 'to and *fra*', 471,
 603; '*fra* than', from that time',
 4071.
 Fraist, frayst, 1090, 1358, to at-
 tempt, to try. O.N. *fresta*, to
 try.
 Fraunches, 7995, freedom.
 Fraward, frawarde, 87, 256, 5854,
 froward.
 Frawardnes, 1173.
 Frayst, 1358, see 'Fraist'.
 For þo þat to dremys overmoche
 trastys,
 To scorne hem þe fende þen *frastys*.
 (Handlyng Synne p. 15.)
 Frely, 5902, 5958, 5965.
 Frend, 1116, 6342, friend; *pl.* frend.
 Friendshepe, 1884, friendship.
 Fresshe, 1254, eager, ready. A.S.
 ferse. Du. *verssch*, *frisch*.
 Freyle, 4582, 5740, frail. Fr. *frêle*.
 Frete, 6570, to eat. A.S. *fretan*.
 Frett, 9107, ornamented.
 Fro, 1586, 7735, from.
 Front, frount, 816, 4410, forehead.
 Lat. *frons*, *frontis*.
 Fruytles, 5666, not producing fruit.
 Fude, food, see 'Fode'.
 Ful, fule, fulle, 520, 789, 4129,
 5276, *a*) very; phrase '*ful* late'.
 2611, 2612, *b*) entire, complete,
 phrase '*ful* joy', '*ful* sorrow'.
 Fulfild, 535, filled with.
 Fully, 476, 4570, completely.
 Fulfill, 5016, to fill up, make com-
 plete.
 Funden, 4608, *p. p.* of find.
 Fune, 6424, few, see 'Fone'.
 Funstane, see 'Fonstane'.
 Fyгур, 2320, form, shape.
 Fyland, 2357, defiling.
 Fyle, 2349, to defile.
 Fyn, fyne, 3337, 3338, to refine,
 purify, see 'Fine'.
 Fynal, 6129.
 Fyndynges, 1557, inventions.
 Fyne, 3337, see 'Fine'.
 Fyned, 3201, 3202, 6398, refined,
 purified.
 Fyre-brand, 7421.
 Fyre-bryght, 5035.
 Fyry, 7762, fiery.
 Fyver, 2989, 3029, fever. Fr. *fièvre*.
 Lat. *febris*.
 Ga, gang, 193, 4100, to go. 3^d pers.
 sing. *gase*. O.N. *ganga*; N. *ganga*,
 gaa, to go on foot, walk.
 Gader, gadir, 1342, 2221, 3728, to
 gather. Germ. *gattern*. Dn. *ga-*
 deren.
 Gaderyng, *sb.*, 8831.
 Gaf, gve.
 Gain-turnyng, 1718, returning.
 †Gammen, sport, play.
 Gane, 3750, gone.

Gang, 194, 1936, 1. to go, to walk.
Phrase '*gang* or ride'.

Ane seknes tuk him in the way,
And put him in sa hard assay,
That he nicht nouthir *gang* na
ride.

(Barbour p. 81.)

Gangyng, *sb.*, 4779, setting.

Garette, 9101, a watch tower.

There salle appone Godarde

A *garette* be rerede,

That schalle be garneschte and
kepyde,

With gude mene of armes,

And a bekyne aboveene,

To brynne whenne them lykys,

That nane enmye with hoste,

Salle entre the mountes.

(Mort. Arth. p. 48.)

Gas, 3745, goes.

Gast, 2272, spirit, soul. A.S. *gast*.

Germ. *geist*.

Gastly, gastely, 974, spiritual,
ghostly.

Gate, 7076, 8983, way, a street. Dan.

gade, a way. O.N. *gata*, path.

Gayte, 6133, goat (used collectively)

O.N. *geit*, a female goat.

Gemetry, 7801, geometry.

General, *adj.*, 3586.

Generaly, 4791.

Gesce, gese, 1136, 3935, 5908, to tell,
reckon, calculate, to guess. Du.

ghissen, to reckon, estimate. O.N.
giska. N. *gissa*.

Gestes, 1374, guests. Germ. *gast*,
a stranger. O.N. *gêstr*, a guest.

Geten, 443, 444, 4157, conceived.

(O.N. *geta*, to conceive.) *p. p.* of

of *gett*, to conceive (pret. *gatt*),

hence O.E. *geting*, conception.

Gett, 1540, fashion. '*Get*, *modus*,

consuetudo, manner, or custome.

(P. P.) *gette*, a custom. Phrase

"*newe iette*, guise nouvelle".—

Palsgrave. Chaucer uses the
phrase *false get*. Mr Wedgwood
derives it from the verb *get* in the
sense of contrive, devise.

†*Geting*, conception.

Gilden, 5360, golden.

Gilry, 1176, guile, deceit. O.Fr.

guille, deceit, fraud.

Gilt, 2951, 5559, guilt.

Giltless, 5374, guiltless.

Gilty, 2949, 2954, 5537, guilty.

O.N. *gialld*, Dan. *gjeld*, debt. A.S.
gilt, fault.

†*Glad*, pret. of *glide*.

Glade, 4517, glad. Dan. *glad*,
joyous. O.N. *gladr*.

Glet, 459, slime. O.N. *glæta*, wet.

Fr. *glette*. Prov. E. *glut*, slime,
phlegm. Sc. *glit*, pus. O.E. *glat*,
moist, slippery.

Glomsede, see '*Clomsed*'.

Glorify, 8015.

Glose, 4473, gloss, comment.

Glotomy, 6730.

**Glotion*,

Glow, 7360, to burn. O.N. *glóa*.

Gnawen, 864, *p. part.* of to gnaw.

Gnayste, 7338, to gnash. O.N. *gnista*.

Gode, 5210, good.

Godhede, 13, 5265, godhead.

Godspelle, 1099, 3857, 6041, gospel.

A.S. *godspell*, the word of God.

A.S. *spell*, O.E. *spelle*, discourse,
tidings.

Godspeller, 5121, evangelist.

Goule, 477, to yowl, cry. O.N. *gola*.

Goulyng, *sb.*, 6109, cry.

Gout, 2993. Sp. *gota*. Du. *goete*,

the palsy. Lat. *gutta*, a drop.

Corresponding to the Sp. *gota ca-*
duca, we find in the Cursor Mundi
fol. 66 mention made of the '*fall-*
and gute', or epilepsy.

Grace, 3592, 5956, 5957.

Gramer, 7801.

Granand, 798, groaning. A.S. *granian*. Du. *groonen*.

Grape, 6566, 6801, to feel, grasp. A.S. *grapian*; Goth. *greipan*; O.N. *greipa*, Sw. *grabba*, to seize, grasp. Pan answerd to him Peter and Ion,
And said þarof es wonder none;
Forwhi þou trowed noght Thomas,
þat oure lord Ihesus resin was,
Untille þou saw his bloody side,
And *graped* within his wondes
wide;
Of evil bileve has þou ay bene,
And þat es on þi selven sene,
þarfore ertow ay us fro,
When any thing es for to do.

(MS. Harl. 4196, fol. 173.)

Graunt, 3827, to grant.

Graythely, 645, carefully, thoroughly. It also signifies preparedly, readily, from *graythe*, *greithe*, to make ready. O.N. *greiða*. A.S. *ge-read*, ready. Prov.E. *gradely*.

Grege, 2991, to increase.

Gres, gresse, 4884, 6392, grass. A.S. *gærs*, *græs*. Sc. *gersse*.

Gret, 5392, to weep, see 'Grete'.

Gret, grete, 69, 644, 903, 3721, great, *comp.* gretter.

Gretand, 502, crying.

Grete, 7099, to cry. A.S. *grætan*, to weep. We have also O.Eng. *grete* a tear, weeping, see Ps. c. 1-10.

Gretely, 1831, greatly.

Gretyng, *sb.*, 496, 1451, 6109, a cry.

Grevaunce, 3019.

Greve, 3608, grieve. Fr. *grever*, to oppress, disquiet. Lat. *gravis*, heavy.

Grevosly, grevusly, 4537, 5562, grievously.

†Grise, terrible.

Grisely, 1757, 2233, horrible, dread-

ful. A.S. *agrysan*, to terrify, *grislic*, grisly.

Grisse, 4781, grass.

Groche, 297, to murmur, grumble.

'*Grutchyn*, *gruchyn*, *murmuro*'—(P.P.) Fr. *gruger*, to grieve, repine; *groucer*, *grouchier*, *groucher*, to murmur, reproach.

þai *gruched* þus and war noght fain.

(MS. Harl. 4196, fol. 38.)

Grotchand, 3542, murmuring.

Grund, grond, 209, 7213, foundation, bottom. Goth. *grundus*, O.N. *grunnr*.

Grym, 2250, savage, fierce. Germ. *grimm*, fury, wrath. Du. *grim*, probably connected with the O.E. *gram*, *grame*, grome, angry. A.S. *grama*, *gram*; Germ. *gram*.

Grymly, 2226, fiercely.

Gryn, 2226, to grind the teeth, open the mouth wide. N. *grina*, to wry the mouth, curl the nose. Du. *grinnen*, to grin, snarl.

Then shalle helle gape and gryn. (T. M. p. 53.)

Bihald sal sinful rightwis thenne,
And with his tethe on him sal he *grenne*.

(Ps. xxxvi, 12.)

Grysly, 1404, dreadful, see 'Grisely'.

Gryslynes, 2310, terribleness.

Gud, gude, 8, 80, good, see 'Gode'.

Gude, *pl.* gudes, 1244, riches, goods.

Gudnes, gudenens, 134, 3676, 4586, goodness.

Gun, 4700, pret. of *begin*. It is frequently written *gan*, *can*, and is used as an auxiliary of the past tense as '*gan say*' = 'did say'.

Gys, gyse, 1533, 1546, guise, fashion (of dress). Fr. *guise*, mode, way, fashion.

†Ha, to have.
 Haf, 58, to have.
 Haithen, haythen, 5521, heathen.
 Germ. *heide*, a heathen. Goth. *haithno*, *haithi*, the open country.
 E. *heath*. Du. *heide*, *heyden*. E. *hoiden*, a clown, a pagan.
 Hald, halde, 794, 1283, to estimate, 3836, hold.
 Halden, 99, 1596, 4398, 5950, 5960, (*p.p.* of hald), held, bound. A.S. *healdan*, Germ. *halten*, to keep, observe, hold. Phrase 'is *halden* for to do', 5937.
 *Haldes, *sb.*, holds, fastnesses.
 Haldyng, 5994, possession.
 Hale, *adj.*, 3933, 6348, whole.
 Hale, *vb.*, 8323, 8344, to heal. A.S. *hal*, healthy, whole.
 Halghe, 6087, a saint.
 Halghe Thursday, holy Thursday.
 Haligast, 3, Holyghost.
 Halow, 3823, a saint, *pl.* halowes. from A.S. *halgian*, to keep holy, consecrate. E. *hallow*.
 Haly, 977, 3690, 4233, holy.
 Haly, halely, 2416, 3710, 4254, wholly, see 'Hale'.
 Halynes, 4240, holiness.
 Hand (= and), 775, breath. O.N. *anda*, breath.
 Hap, happe, 1282, 5897, fortune. O.N. *happ*.
 Salamon was in mekil wele
 Umset bath wit *hap* and sele.
 (MS. Vesp. A. iii, fol. 50.)
 Happy, 1334, fortunate, lucky.
 Hard, 806, 1785, *a*) severe, painful; 662, *b*) firm. Germ. *hart*. O.N. *hardr*. Phrases '*hard* haldand' = close fisted, 790; '*hard* day', 6075, '*hard*-herted'.
 Hardnes, 3515, suffering, pain.
 For right als brede here bodily,
 Sustenes and strenkithes þe body,

Right so þe gift of strenkith mai
 make
 Þe hert stalworthe, to undertake
 And to thole *hardnes* here in body,
 For þe luf of god almighty.
 (MS. Tib. E. vii, fol. 12.)
 Hare, 675, 5001, hair. Du. *haer*,
 Germ. *haar*.
 Harn-pane, 5298, brain-pan. O.N. *hjarni*, A.S. *hærnes*.
 And with a sownd smate Targus
 but remede,
 Throu ather part or templis of
 his hede;
 In the *harnpan* the schaft he has
 affixt,
 Quhil blude and brane al togider
 mixt.
 (G. Douglas, fol. ii, p. 551.)
 Haste, *vb.*, 2885, to hasten. Sw. *hasta*, to hurry.
 Hastily, 3725, quickly.
 Hasty. 1548, sudden, unexpected.
 Symon answerd and said nay,
 I may noght bere it [the cross]
 this day,
 And *hasty* thinges I have to do.
 (MS. Harl. 4196 fol. 82.)
 Hastyly, 4544, speedily.
 Hat, hats, 3038, 3189, hot; *comp.*
 hatter = hotter, 3097.
 Hat, hatte, 3951, called, named.
 It is sometimes written *hatten*.
 A.S. *hátan*, to vow, promise.
 Icel. *heita*, to name, to be named.
 Goth. *haitan*, to call, to command.
 And he said Ic haf sped ful ille,
 For nan of thaim wille do mi wille,
 [Thar] wald nan of thaim mi lare
 liste,
 Bot an that *hatte* Teocist.
 (Met. Hom. p. 149.)
 Haterel, 1492, the poll.
 Hatreden, 3403, hatred. 'Wic

hatreden i. e. 'wicked hatred'.
 (Ps. xxiv, 19.)
-reden was a common termination
 in Northern literature; *lufreden*,
 love (M. H. p. 30); *felowreden*,
 fellowship (MS. Harl. 4196); *mon-*
raden, *monreden*, homage (Syr.
 Gawayne, Romances Ed. Robson
 A. 505).
 Haunt, 1079, 1525, 4382, 6344.
 to practise. Fr. *hanter*, to fre-
 quent, haunt.
 Havyng, *sb.*, 1520. behaviour. Germ.
haben, to behave. A.S. *habban*,
 to have.
 He [Edgare] wes a man of fayre
havyng,
 And dyde in hys tyme bot leful
 thyng.
 (W. C. p. 275.)
 Hawen, 3877, own.
 Hawtayne, 255, haughty. Fr. *haut-*
tain from *haut*, O.Fr. *hault*, high.
 Haythen, 5431, heathen.
 Hed, heved, hede, 486, 3596, 5002,
 5658.
 Hede, 592, heed. A. S. *hedan*, to
 keep, guard, observe.
 *Hefding, beheading.
 Hegh, heghe, *vb.*, 1191, 4953, 8506,
 to exalt.
 Hegh, heghe, *adj.*, 1872, 1887, 4953,
 4763; *comp.* hegher, 962; *superl.*
 heghest (and hext), 993. A.S.
heah, high.
 Heghen, 4119, to exalt.
 And he pat mekes himself with
 wille,
 He salle be *heghind* als it es skille.
 (MS. Harl. 4196, fol. 109.)
 Heghnes, 8500, exaltation, pride.
 Heght, 4760, height.
 Heke (= eke), 3546, to increase.
 Held, 817, to bend down, stoop.
 Alle *helded* pai samen.

Omnes declinaverunt simul.
 (Ps. xiii, 3.)
 De men pat wyght and willy ware,
 Said "to pi steven we stand
 Whase heved so *heldes* brede of
 an hare,
 Hardily hag of his hand."
 De hevedes halely gan *held*
 And did him honoure alle.
 (MS. Harl. 4196, fol. 207.)
 Held (= eld), 756, old age.
 Hele, 757, 1326, 2035, health.
 Hend, 3214, 5602, *plural* of hand.
 O.N. *hendr*.
 Hend pai haf, and noght sal pai
 Grape with pam night ne dai.
 (Ps. cxiii.)
 Pai hent Joseph be *hend* and fete.
 (MS. Vesp. A. iii, fol. 25.)
 Thai wrang thair *hend* and wep
 ful sar.
 (Met. Hom. p. xviii.)
 Hende, 1764, 2693, 4005, end.
 Hend, polished.
 Henged, 5260, hanged. O.N. *hanga*,
 to hang, pret. *heck*.
 Hent, *vb.*, 2722, to receive. Hent,
pret. O.N. *henda*, to seize.
 Herber, *sb.*, 448, 6153, lodging. Sc.
herbery, to shelter, to house. *vb.*,
 6154, to lodge. A.S. *heribyrigan*,
 to lodge; *beorgan*, to shelter.
 Bot Godd sun he wald sua be gest,
 In clene sted al most he rest,
 A clene bewist he ches forpi,
 For to mak in his *herbergeri*.
 (MS. Vesp. A. iii, fol. 55.)
 Here, 526, to hear.
 Heremyte, 8724.
 Hert, 255, 3547, heart.
 Herth, 71, 409, 4881, earth. Goth.
hairto.
 Hete, 9490, to promise. A.S. *hatan*.
 Hethen, 509, 3704, 6007, hence.
 Heved, 675, 771, 4082, 5002, head.

Heven, 7756, heaven. A.S. *heofon*.
 Hevenryke, 403, 1898, the kingdom
 of heaven.
 Hever, 3932, ever.
 Hevy, 4583, sorrowful.
 Hew, 4889, hue. A.S. *heaw*, *hiew*,
 form, fashion, colour.
 Hewed, 3713, hewn. A.S. *heawian*.
 Germ. *hauen*. We have also the
 Northumbrian *hag*, to cut chop.
 O.N. *höggva*.
 Hey, 3044, high.
 Heyghe, 4897, high; heyghet, 4896,
 highest.
 Hider, hyder, 508, 1417, hither.
 Hidos, hidus, 1744, hideous, frightful.
 O.Fr. *hide*, *hisde*, *hidour*, *hisdour*,
 dread; *hisdouse*, dreadful.
 Hight, 1) 107, promised; 2) 966,
 6530, called, named.
 Hir, 582, her.
 Hird, hirde, 6134, 4638, keeper = the
herd in shepherd. Germ. *hirt*,
 a herdsman. O.N. *hird*, to keep
 guard.
 Honest, 5892, honourable.
 Honesté, 5829, honour.
 Honour, *vb.*, 8535.
 Hordom, 8259. A.S. *hórdom*. Icel.
hór, adultery.
 Horribel, 5619, 6430.
 Hortel, 4787, hurtle. Du. *horten*,
 to dash against.
 Housil, 3402, the sacrament. O.N.
hunsl, *husl*, a sacrifice.
 Hove, *vb.*, 3126, to hover, remain
 above, hang over. W. *hofian*,
hofio, to hang over.
 †Hove, cessation.
 Hoven, *p. partic.* of *heave*, to raise,
 'was *hoven*' = was presented (i. e.
 to the priest for baptism). It
 is a phrase that often occurs in
 reference to the baptismal rite.
 Macpherson and others give it

the meaning of 'baptised', but
 this is a secondary sense.

þan at þe fyrst of þat cas
 þe Kyng of Brettane *hoŵyn* was;
 And all þe Barnage of his land
 þan baptyst wes

(W. C. p. 98.)

Syne *hoŵyn* he wes, and cald
 Henry. (W. C. p. 309.)

Or ȝyf a man have *hove* a chylde,
 God hyt forbede and shylde,
 þat þat chylde shulde any have
 Of hys godfadrys, maydyn or
 knave.

(Handlyng Synne p. 55.)

þe fyrst Sacrament ys holy bap-
 teme

Hove of watyr, and noyted wyth
 creme.

(Ibid. p. 294.)

How-swa, howso.

Hufe, 4179, hoof. Dan. *hov*, Du.
hoef.

Hundreth, 4524, hundred. O.Norse
hundrad.

Hunger, 4035, famine, *pl.* hungers.

Hurde, 5567, treasure, hoard. A.S.
hord, treasure. O.H.G. *hort*.

Hyde, 5299, skin (of the human
 body). O.N. *hud*, *hydi*. Germ.
haut, Du. *huyd*, skin of a beast.

His clathes fra him sone þai
 tugged,

And alle his *hide* in sunder rugged.

(MS. Harl. 4196, fol. 82.)

Hydus, 4773, hideous.

Hydusly, 6568.

Hydusnes, 9487.

Hyng, 675, (pret. hang) to hang.

Hyngand, 1536, hanging.

Hynged, 5334, hanged.

Hypand, 1539, halting, hopping.

O.N. *hipp*, saltus.

It [þe foule] *hipped* bifore him in
 þe gate,

- kythe, to show, to discover)=shown, discovered, known.
- Kylle, 2995, ulcer. Icel. *kýli*.
- Kynd, *sb.*, 52, 1515, nature.
- Kynd, *adj.*, 2535, natural.
- Kyndel, 6603.
- Kyndely, kyndly, 127, 1686, 3714, 6380, according to nature, naturally.
- Kyngryke, 5780, kingdom.
- Kynred, 4167, kindred.
- Kyrke, 4472, church.
- Lade, 3421, load. A. Sax. *hlad*, *hladan*, to load. O. N. *hladi*, a heap.
- Lagh, laghe, law, 2163, 2267, 4144, 5942, law. O. N. *lag*, order, law; *leggia*, to lay down.
- Lagh, 1092, to laugh (pret. *loghe*. Sc. *leuch*.) Germ. *lachen*.
- Lagher, 3870, lower. Comp. of *laghe*, low. O. N. *lagr*. Swed. *lag*.
- Laghter, 1451. laughter.
- Laghyng, *sb.*, 7840, laughter.
- Lake, *vb.*, 797, to censure, blame. Du. *laecken*, to be wanting, blame, accuse, from *lack*, *laecke*, want, fault, blame. Swed. *lak*, fault, vice. *Lake* is generally written *lakke*.
(see Piers Ploughman l. 2736.)
Lakkyn or *blamȳn vitupero culpo*.
(P. P.)
When he was went þe folk of Tours,
Harmed him behind his bac,
And fast omang þam gan him *lac*.
(MS. Harl. 4196, fol. 191.)
- *Lame, loam, earth. A. S. *lám*.
- Lane, *sb.*, 8905, pathway.
- Lang, 632, long. O. N. *langr*.
- Lang, *vb. impers.*, 8882, to long for.
- Langer, 6410. longer.
- Langly, 3188, for a long time.
- Lapped, 523, 841, 5219, folded. Wiclif has *wlap*, to fold.
- Lare, 6469, learning. A. S. *láre*.
- Large, 4259, liberal.
- Latoun, 4371, latten, brass, tinned iron. Fr. *laiton*, brass.
- Latsom, 793, see 'Wlatsom'.
- Latte, late, 1567, 1869, to let. Germ. *lassen*, to permit. A. S. *lætan*. O. N. *latr*, lazy, slow. In this sense it is connected with E. *late*.
- Laude, 338, see 'Lewd'.
- Laverd, 416, Lord. A. S. *hlaford*. O. N. *lavardr*.
- Law, lawe, *adj.*, 862, 4764, low, meek, see 'Lagher'. *vb.*, 8505, to humble.
- Lawed, 885, see 'Lewd'.
- Lawed, 8522, humbled.
- Lawnes, 8500, humility.
- Layk, to play. A. S. *læcan*, to play; *lác*, play.
Unreufulli þai can him raipe
Eful snoberli him for to snaipe,
Þe folk þat was sa fade
O clai þai kest at him þe clote,
And *laiked* wit him siti-sote.
(Cursor Mundi fol. 135.)
- Laykyng, *sb.*, 594, sport, pleasure.
- Layn, 5999, to keep secret. O. N. *leyna*. Prov. E. *lane*, to hyde.
- Laynd, 5999, pret. of 'Layn'.
- Layt, *vb. tr.*, 6001, to seek. A. S. *wlitan*. Icel. *leita*; Sw. *leta*, to look for.
"It es no nede he sais to teche
A hale man for to have a leche
Bot þe man þat feles sekenes sare
Nedes to *layt* a leches lare.
(MS. Harl. 4196, fol. 181.)
- Laythede, 9024, ugliness, foulness. A. S. *láth*, evil.
- Leche, 5944, physician. A. S. *læce*.
- Lede, a) 593, 5719, to lead, b) 2640, to bring. O. N. *leida*.
- Ledyng, *sb.*, 4217, instigation.
- Leef, 684, leaf.

Lef, 4100, leave, permission.

Lef, 192, to leave. O.N. *leifa*, to leave. A. Sax. *laf*, remainder, whence the Sc. *laf*, *lave*.

Lefe, 2978, beloved, dear. Comp. *lever*. A.S. *leof*. Du. *lief*, dear.

Legge, *adj.*, 5606, liege = supreme, sovereign. Fr. *lige*. Ph. 'legge pousté'.

Bot, and I lif in *lege pousté*

Par ded sall richt wele vengit be.

(Barbour, p. 108.)

For gif I leif in *liege pousté*

Thow sall of him weill vengit be.

(Buik of Alex. p. 190.)

Legge is not a very common form of the word; it is usually written *lege* or *liege*.

'*Liege pousté* (Buik of Al. p. 361).

Wold ȝe worpilych, lorde quoth

Gawan to þe kyng,

Bid me boȝe fro þis benche and

stonde by yow þere,

þat I wyth oute vylanie myȝt

voyde þis table,

And þat my *legge* lady lyked nat

ille,

I wolde come to your counseyl,

bifore your cort ryche.

(Syr Gawayn and þe Grene Knyȝt

l. 346.)

Lele, 1393, 4253 loyal, faithful.

*Lend, loins. A.S. *lendenu*.

*Lendand, descending.

Lenger, 3932, 6233, longer.

Lent, 5993, pret. of *len*, to grant, give. A.S. *lænian*.

Adam, for pou has left mi lare,

And broken þe bode þat I bad are,

And mare wroght efter þi wife,

þan efter me þat *lent* þe life,

Unto þi body sal I send

Sexty wowndes and ten to lend,

Right fra þi hevid unto þi hele,

Eghen and eres and ilka dele

And alle þi lims on ilka side

Witht sorows sal be ocupide.

(MS. Harl. 4196, fol. 77.)

Lenthe, 5899, length, see 'Lang'.

Ph. 'on *lenthe*' = along.

Ler, lere, 155, 1525, 4663, 5874,

to teach, learn. A.S. *læran*.

Sw. *læra*. Germ. *lehren*.

Lerd, lered, *adj.* and *sb.*, 117, 4197,

4414, learned, taught, the clergy,

as distinguished from the laity.

Ph. 'lered and lewed', 6266.

Leryng, *sb.*, 170, learning.

Lese, 2915, to lose. A.S. *lesan*.

Lesson, 3857.

Lest, leste, 165, 469, 2322, 6177,

least.

Lesyng, *sb.*, 4274, lie. A.S. *lea-*

sian, to lie; *leas*, empty, false.

Lete, 1556, 5989, to let.

†Leth, loosening.

Lett, 238, 3921, 5130, to hinder.

A.S. *latian*. Goth. *latjan*, *ga-*

latjan, to delay. Prov. German

letzen, to retard, impede, hinder.

Lettre. 6759.

Lettyng, *sb.*, 237, 1996, 4900,

hindrance.

Leuke, 7481 (note), warm. A.S.

wlac, tepid. Dunbar has *luik-*

hartit. 'Lewke, not fully hote,

tepidus. *Lewkenesse*, tepor.'

(P. P.)

Leve, *adj.*, 5797, dear, see 'Lefe'.

Leve, 6539, leave.

Levenyng, *sb.*, 5126, lightning. It

occurs also under the form *levin*,

N. *ljon*, *ljun*, lightning.

Lever, 5058, rather, comp. of *leve*.

Lewed, *adj.*, 117, 4414, 5302. igno-

rant, lewd. Ph. 'lered and lewed'.

A.S. *læwd*, *læwde*, laicus; *leod*,

the people, the laity. 'Lewde,

not letteryd, illiteratus; —un-

knowynge in what so hyt be, in-

scius, ignarus.' (P. P.)

Libard, 1228, leopard.
 Licour. 6763, liquor.
 Life, 530, to live.
 Life-days, 4981.
 Ligg, ligge, 475, 3507, 4546, 4553, to lie; p. part. *liggen*, *lygyn*. A.S. *lecgan*. O.N. *leggia*, to lay; *lig-gia*, to lie.
 Light, *adj.*, a) 688, full of levity, fickle. b) 3346, joyful.
 Lightles. 6819, dark.
 Lightly, 786, 1320, 4460, easily. *Lightlyer*, 4241.
 Lightnes, 308, levity.
 Like. 7851, to please. N. *lika*, to be to one's taste.
 Likand, 7834, pleasing.
 Likyng, 292, pleasure.
 List, liste, *vb. impers.*, 795, 2012, 6767, please, desire. A.S. *lystan*, to have pleasure in. O.N. *lyst*, pleasure. Germ. *lust*.
 Lith, 1917, limb, member.
 I schall the bette every *leth*,
 Hede and body, wythout greth,
 [i. e. quarter]
 Yf thou make more pressyng.
 (Sir Cleges 292.)
 A.S. *lith*; Germ. *glied*, a joint, bodily member. N. *lidr*.
 'Lythe fro lythe, or lym fro lym membratem.' (P. P.)
 Lither, 1059, wicked. A.S. *lyther* from *lithe*, slow.
 Lof, 51, to praise, see 'Love'.
 Lof, *sb.*, 1843, love, see 'Love'.
 Lokand, 3016, hurting.
 Loke, 5271, to look, see.
 Loper, 459, coagulated, clotted, thick. Prov Dan. *lubber*, anything coagulated. O. N. *laupa*, to run, congeal. O. H. Germ. *le-beren*, to coagulate. Harl. MS. 4196 reads *lopyrd*.
 And of his mouth, a petuus thing
 to se,

The *lopprit* blude in ded thraw
 voydis he.
 (G. Douglas vol. ii, p. 621.)
 Lorn, lorne, 547, 4165, lost; p. p. of *lese*, to lose. A.S. *lesan*. Germ. *verlieren*, to loose, 7337.
 †Lou, a pit.
 Loud, 3782, loudly, openly, publicly as in phrase 'loud and stille', 3782. Germ. *laut*, sound. O.N. *hlíod*.
 Louse, lowse, 1792, 2182, 3841, 3852, 3853, to loose. Goth. *laus*, loose, empty; *lausjan*, to loose.
 Love, 321, to praise. Du. *loven*, to praise. Dan. *lov*, praise. Icel. *lofa*, to praise. Germ. *loben*.
 Of mouth of childer and soukand
 Made pou *lof* in ilka land.
 (Ps viii, 3.)
 Loverd, 1384, 3669, lord.
 Lovyng, 321, 2129, 3789, praise.
 Hafe mercy of me Laverd and se
 Mi mekenesse of my faes pat be
 Pat upheves me fra yhates of dede,
 Pat I schewe forth to sprede,
 Pine loveynges everilk-one,
 In yhates of doghtres Syon.
 (Ps. ix, 14, 15.)
 Low, 9431, flame. O.N. *logi*. Dan. *lue*, love. A.S. *læg*, *lig*. O.E. *loge*, *leie*.
 And brint in pair sinagog fire ful
 bright
 Þe *lowe* it swath sinful dounright.
 (Ps. cv.)
 Lowt, 8966, to reverence.
 Lowting, *sb.*, 7847, obeisance. A.S. *lutan*, to bow, stoop. O.N. *lúta*, to stoop.
 'He sagh þaim knele þis calf abute,
 Als Godd him selven love and *lute*.
 (Cott. MS. Vesp. A. iii, fol. 37.)
 Luf. lufe, 1) *sb.*, 69, 142, love. 2) *vb.*, 594, 1844.

- Lughe (or loghe), 6524, pret. of *lagh*, to laugh.
 Pe felons *logh* him til hething.
 (Cott. MS. Vesp. A. iii, fol. 87.)
 Lufly, 690, lovely.
 Luke, 1) 205, 4028, 4726, to see.
 2) 368, to be seen.
 Lusty, 4231, full of lust.
 Lycherous, 4231.
 Lychery, 4902.
 Lycour, 6763.
 Lyfand, 2319, living.
 Lyfe, 37, 82, 1869, to live.
 Lyfte, 1444, sky, air. This word
 also appears as *luft* or *loft*. O.N.
lopt, air, sky. A.S. *lyft*.
 And als he loked up til heven
 Open he saw the *liftes* seven.
 (MS. Tib. Vesp. A. iii, fol. 71.)
 Lyftyng, *sb.*, 7731, support.
 Lyfyng, *lyvyng*, *sb.*, 4130, 5642,
 7227, life.
 Lyg, 6942, to lie.
 Lyght, to come on, 7383, pret.
laght.
 Lygyn, 3202, lain, p. part. of *lygg*.
 Lyggys, lies.
 Lyghtles, 4729, dark.
 Lyghtly, 3393, 3482, easily or soon.
 'Lyghtely or sone *leviter*. *Lyghtly*
 or esyly *faciliter*.' (P. P.)
 Lyke, 1119, to please, see 'Like'.
 Lyknes, 73, likeness.
 Lykng, 183, 272, 7984, pleasure,
 lust. 'Lykyng or luste (*lyste s.*)
delectacio'. (P. P.)
 Lym, 1912, 3641, 3630, limb. A.S.
lim.
 Lyse, 651, lice.
 Lyst, 1636, to please, see 'List'.
 Lyther (= luther), 3454, bad, wicked.
 Lythernes, 226, wickedness. Germ.
liederlich, loose, disorderly. Cf.
 'Lyder or wyly (*lipire* or wily k.)
cautus'. (P. P.) Ignave, lazy,
lither. Desidieux, idle, lazie, *lither*,
 slouthfull (Cotg).
 Ma. 3997, more. A.S. *ma*, *mara*,
 greater, more.
 Majesté, 4713.
 Malice, 4186, 6646.
 Maliciouse, 4169.
 Manace, *sb.*, 4350, menace. Fr.
menace. Latin *mince*, *minacia*,
 threats.
 Manhed, 5132, manhood.
 Mar, maie, 323, 380, 1) more. 2)
 greater; superl. *mast*, greatest.
 1047. A.S. *mara*.
 Marterdom, 3825, 4380.
 Martir, *sb.*, 3825, 4384; *vb.*, 4374.
 Martird, 4374.
 Mas, mase, 242, 255, makes.
 Mast, 4090, greatest; superl. of *ma*.
 Mayntene, 1) 1108, to serve. 2) 4091,
 to maintain, keep. Fr. *maintenir*.
 Lat. *manutenere*.
 Mayster, 5946, 5880, teacher.
 Maystré, 5580, mastery.
 Mede, 96, 3545, meed, reward.
 A.S. *méd*. Goth. *miethe*, hire.
 Medeful, 9491, miritorious.
 Meignè, 5870, meiny, family, house-
 hold. Fr. *mesnie*. O. Fr. *maignée*,
menie.
 Meke, 1) *adj.*, 395, meek. 2) *vb.*, 172,
 to cause, to be meek, to humble.
 Melled, 9431, mixed. Fr. *mêler*.
 Melles, 6572, hammers. Fr. *mail*.
 Lat. *malleus*.
 Melody, 9011.
 Men, mene (= mean), 3187, 3194,
 middle. Fr. *moyen*. Lat. *medius*.
 Mencion, 3940.
 †Mene, to mention.
 Mene, *vb.*, 5740, to remember.
 Goth. *meinan*, to think, intend.
 O.N. *munna*, to remember. Germ.
meinen.

Meneyng, *sb.*, 8320, remembrance.
 Menged, 6738, 6748, mixed, the pret.
 of *meng*, to mix, to *ming-le*. Germ.
mengen; Du. *mengen*, to mix.
Meng and *ming*, to mix, occur
 very frequently in O.E.
 The busy bee her honey now she
*ming*s.

(Surrey, p. 40. Ed. Bell.)

For askes als it ware brede I ete,
 And I *mengid* mi drinke with grete.

(Ps. ci, 6.)

Mengyng, *sb.*, 4704, mixtura, com-
 mixtura (P. P.)

Merk, 4402, mark. A.S. *mearc*;
 O.N. *merka*, to mark.

Merryng, *sb.*, 6114, louring. Du.
moeren, to make thick, muddy.

Meschyve, 5569, misfortune, sorrow.
 Fr. *meschief*, *meschef*.

He [Dives] loked up and saw fulle
sune,

Pe lazar set in goddes kne,
 And unto hevyn þus cried he,
 Ffader Abraham mend my *mis-
 chefe*.

(MS. Harl. 4196, fol. 105.)

Meselry, 3001, leprosy, from *mesel*,
 a leper. O.Fr. *mesel*.

Mes, 3688, mass. Fr. *messe*, the
 sacrifice; *pl.* *messes*, 3605, the
 mass.

Messenger, 2021.

O.Fr. *messatge*, a message, from
 Lat. *missus*, sent.

Messe, 3722, mass.

Messyng, *sb.*, 3589, mass.

Mesur, 1459, 5574, moderation. Fr.
mesure. Lat. *mensura*.

For foul he was out of *mesur*.
 (Y. & G., p. 11.)

Measure, 7690, measure.

Mesuryng, 7692, measurement.

Mete, mette, 1487, to measure, pret.
met. O.E. *mett*, a measure. Germ.
messen. Goth. *mitan*.

Met, 7695 (pret. of *mete*), measured.

Meyne, 4628, see 'Meigné'.

Midward, 435, middle.

Mikel, 924, great. O.N. *mikill*, great.

Ministre, 5958.

Miracle, 6550.

Mirk, dark, see 'Myrk'.

Mirkenes, 6802, darkness, see 'Myrk-
 nes'.

†Misfar, misfortune.

Misse. 5266, to lose.

Mister, myster, 3477, need, ne-
 cessity. Lat. *ministerium*. Span.
menestre.

*Mistru = mistrow.

Mistyly, 4364, 'mysty or prevey to
 mannys wytte, *misticus*.' (P. P.)

Mispay, 7189, displease.

Miswroght, 1993, miswrought.

Moder, 447, 463, mother. O.N. *modir*.

Moghes (mowes), 5572, moths, mag-
 gots. A.Sax. *mogthe*. We may
 compare this with O.E. *mawk*,
 a maggot N. *makk*; Sw. *måsk*,
 a grub, worm.

Moght, 571, might.

Mon, man, 96, 7518, shall. O.N.
 man, mun.

Moné, 5570, money.

Mon, mone, 992, 4702, the moon.
 O.N. *mana*. Germ. *mond*.

Moneth, 4988, month.

Montayn, mountayne, 5078, 6394.

Morn, 2668, morrow. Germ. *mor-
 gen*. O.N. *morgun*.

Most, 3878, must.

Mot, 4207, may, must, pret. most,
 7397. 7398.

Mount, 4896, mountain; *pl.* moun-
 tes, 4458.

Moute, 781, to fall 'off, moult. Du.
muiten. Pl. D. *muten*.

Moveyng, movyng, *sb.*, 4956, 7609,
 movement, motion.

Mow, 7965, to be able.

Moweld, 5570, mouldy. Dan. *mulne*, to become mouldy, *mul*, mould.
 Mude = mood, 2391, anger. It is generally written *mode*.
 Mught, 282, 2285, 4241, might.
 Multiply, 3727.
 Murnyng, *sb.*, 1846, mourning. O.H. Germ. *mornen*, to grieve.
 Muse, 6266. Fr. *muser*.
 Myddes, 2938, 4220, midst.
 Myddyng, *eb.*, 628, a dunghill.
 Dan. *mödding*, a dunghill. O.N. *moddyngia*. A.S. *midding*. 'A *myddyng* sterquilinum.' (P.P.)
 Syne sweirnes at the secound bidding,
 Come lyke a sow out of a *midding*
 Ful slep was hes grunyie.
 Dunbar (Ed. Laing)
 The deadly Sins.
 Myddyng-pytt, 8770.
 Mydlerd = middle earth, 2302, 6850, the earth.
 Myroure, myroure, 8216, 8217.
 Mydward, 553, 4909, 6319, in the middle of.
 Myghtes, 1673, powers.
 Myghtfulnes, 752.
 Mykel, mykelle, 237, 439, 926, great.
 Mynde, 1) *sb.*, 59, 167, 2050, memory, recollection; 2) *vb.*, 230, to remember, to call, to mind. O.N. *minna*.
 Myndles, 2088, forgetful.
 Mynstralsy, 9259.
 Mynystre, 6207.
 Myrk, 456, dark. O.Norse *myrkr*, darknes.
 Myrknes, 194, 6114.
 Myry, 904, merry.
 Mys, 1) *sb.*, 109, wrong. 2) *adv.*, 3770, ill, wrongly. 3) *vb.*, 5266, to lose. O.N. *missa*, to lose. Du. *missen*, to fail, miss.

Mysbylyefe, *sb.*, 5521, unbelief.
 Mysdoer, 4151.
 Myslykyng, *sb.*, 9028, dislike.
 Myslyvyng, 3773, wrong living.
 Myspay, 1120, 7189, to displease.
 Myspray, 1993, to pray wrongly.
 Myssay, 9424.
 Myster, 7373, need.
 Mysturn, 1617, 7227.
 Myswroght, 1993,
 Na, 472, 6201, no. A.S. *na*.
 Nacion, 4358.
 *Nait, to prosper. A.S. *neotan*, to enjoy, use.
 Namly, 171, 3738, especially, chiefly.
 Nan, nane, 19, 57, none.
 Nathing, 44, nothing.
 Nedder, 870, adder. A.S. *nedder*. Goth. *nadrs*, Icel. *nadr*.
 Ne, 465, 466, not, nor.
 Nedly, 2864, 3318, 5760, of necessity, needs. A.S. *nead*. Germ. *noth*, need, want.
 Neghe, 1) *adj.*, near, nigh. 2) *vb.*, 1208, to approach, come near. A.S. *neah*, *near*, nearer, *nehst*, next
 Neghebur, neghbur, 5983, neighbour. A.S. *neah-bur*. German *nachbar*.
 Neghen, 729, nine. A.S. *nigon*.
 Neghend, 3988, 4790, 6571, ninth.
 Neghest, 2920, 6411, next.
 Negremancien, 4212, necromancer.
 Nek, neke, 677, 5457, neck. A.S. *hnecca*. Du. *nak*, *nek*, *nik*.
 Nere, 1866, near.
 Nerehande, 5202, nigh. It also = nearly.
 Pan lifed he lang in wedowhede,
 Unto eld so gan he pas,
 Patal his hare *nerehand* white was.
 (Cott MS. Galba E. ix, fol. 33.)

Nese, 626, nose. A.S. *nase*. Germ. *nase*.
 Neshe, nesshe, 614, 3110, 4949, soft.
 Phrase 'hard and *nesshe*'. A.S. *hnesc*, tender, soft. Germ. *nass*, wet.
 Nest, 676, next, see 'Neghe'.
 Neven, 969, 4794, to name. O.N. *nafn*, a name.
 Never-pe-latter, 3650.
 New, *adv.*, 7475, anew.
 New, 7460, to renew.
 New-made, 6407.
 Nites, 651, nits.
 Nobelay, 8532.
 Noght, 1) 61, 131, not; 2) 46, 2073, nought. A.S. *naht*, *nauht*, *noht*.
 Norysshes. 7610, nourishes.
 Nother, nouthier, nowther, 167, 465, 940, 1842, 6023, neither.
 Noumbre, 7432, number.
 Nourwhare, 5057, nowhere. *Noh-war*, *nouhwar* (Ancren Riwe).
 Noyse, 4705, 9259, sound. French *noise*, rumbling stir.
 Nurist, nuryst, 4198, nourished, nurtured. Fr. *nourrir*. Latin *nutrire*.
 Nuyes, *sb.*, 3538. It. *noiare*, to trouble.
 Nuye, *vb.*, 1234, 4395, to annoy, to trouble. Fr. *nuire*.
 Nygromancy, 4286.
 Nyghtes and days, *advs.*, 4286, 5704.
 O, 6401, of. O.N. *af*.
 Obedience,
 Oboune (oboven), 5405, above.
 Obout, 1905, 4051, 4326, about.
 Obout-ga, 7593, 7613, revolve round.
 Obout-rynn, 7583, run about.
 Oboven, 849, 2875, 4123, above.
 Occupide, 1913, 6401, filled with.
 Of, 1867, 1874, over, upon.
 Offer (the host) 3597.

Offeryng, *sb.*, 3700.
 Office, 3791.
 Of-race, tear off, 6704, from *race*.
 Sc. *rase*. Germ. *reissen*. O.N. *rekja*, to undo.
 Of-ryve, 7379, to pluck off.
 Oftsythe, 7460.
 Ogayn, 1) *prep.*, 304, 4042, against.
 2) *adv.*, 391, 2271, 4034, 4140, again.
 Ogaynes, 4144, against; 6366, opposite.
 Ogayne-standyng, *sb.*, 7969, opposition.
 Ogayn-ward, 8053, on the other hand.
 Oght, 10, 306, aught.
 Olyke, 7560, alike.
 Omang, 1) *adv.*, 7424, at intervals.
 2) *prep.*, 2240, among.
 Onence, 1355, 3678, against; 5131, 5192, opposite.
 Onluke, 7717, to look on.
 Or (= over), 1459, too.
 Or (= are), 2067, before.
 Ordayn, 4654,
 Order, ordre. *sb.*, 3695, 7636.
 Ordinance, 8438.
 Orison, 3498, prayer. Fr. *oraison*.
 Ourwhar, 6953, anywhere; 4339, ouhwhar (Ancren Riwe).
 Out-broght, 3220.
 Outga, 5126.
 Outher, 1651, 3913, 4410, other. A.S. *outher*.
 Outrage, *sb.* 1) 1516, 1523, excess; 2) 5010, 5011, defect. Fr. *outrage*, excess, violence, from Lat. *ultra* beyond Fr. *oultre*.
 Outrageouse, 9440.
 Outragiousté, 5010.
 Outsay, 5482, to speak out.
 Outtake, 2808, to take out.
 Outwith, 6669.
 Out-wyn, 4462.

Out-yhettid, 7119, shed. A.S. *geotan*, to pour.
 Oven, 7369.
 Over, *adv.*, 1988, 3904, 5014, too.
 Overalle, 6311, everywhere, A.S. *ofer-eal*. Germ. *über-all*.
 Overgylt, 8902.
 Overlang, 7274, overlong.
 Overmykelle, 7287, over much.
 Overmykelle, 6662.
 Overtes, 627, openings.
 Overthwert, 8582, athwart.
 Overtyte, 7260, very soon.
 Oway, 2264, 3713, away.
 Paen, 4120, 6065, pagan.
 Pain, 98, punishment. Fr. *peine*.
 Pament, 9180, pavement. [pain.
 Pape, 1886, 3804, pope.
 Pappe, 6767.
 Paradise, 3719.
 Parantre, 2562, 5326, peradventure.
 Parchaunce, 3768, 5557.
 Pardon, 3769, 3929.
 Parfit, parfite, 3766, 4330, perfect.
 Parlesy, 2996, palsy. Fr. *paralyse*.
 Lat. *paralysis*. Greek *παράλυσις*.
 Nu biginnes he [Herod] to seke
 [i. e. sicken]
 Þe *parlesi* has his a [i. e. one]
 side,
 Þat dos him fast to pok his pride.
 (MS. Vesp. A. iii, fol. 66.)
 Parsecucion, 4134, 4137, 4451.
 Parson, parsoun, 3979, 4958, person.
 Party, 2797, part.
 Partyng, 1803, separation.
 Pas, 1239, path. O.Fris. *pas*.
 — — — Satenas
 Waites us als thef in *pas*
 (Met. Hom. p. 53.)
 Bot in our gat lis Satenas
 Wit his felawes als thef in *pas*
 And spies ful gern ef we straye.
 (Ibid. p. 52.)

Pas, 3558, 6009, escape. Latin
passus, whence Fr. *passer*, to go.
 Pases, 7684, paces.
 Pass, 2309, surpass.
 Of thi meknes, he sayd, speke I,
 For wit meknes thou *passes* me.
 (Met. Hom. p. 70.)
 Passion, passioun, 2262, 3821, 5310,
 suffering.
 Pastur, 6135, pasture.
 Pay, 283, 1734, to please. French
payer, to satisfy, pay. Lat. *pa-*
care, to appease.
 Pays, 7730, weight. E. *poise*. Fr.
peser, *poiser*, to weigh, from *poids*.
 Lat. *pondus*, weight. G. Douglas
 uses *pais* = to weigh, *paysand*
 heavy.
 Pees, pes, 1) *sb.*, 2133, 2141, 4088,
 7315, peace. 2) *vb. tr.*, 4320, 4618,
 to quiet.
 Penance, penaunce, 3611, 6541.
 Pere, peer, 4587, equal.
 Perilius, 1086.
 Perisse, 4376, 5659, to destroy.
 Periste, peryst, 3711, 4376, lost;
 5003, 5104, destroyed.
 Perré, 9005, jewelry. Fr. *pierre*.
 Lat. *petra*.
 Peryshe, peryssche, 4078, 7597.
 Pestilence, 4035.
 Peysebelle, 7833.
 Peysibilnes, 7832.
 Pistel, 6543, epistle.
 Pitte, 6238, pit, hole; ph. 'pitte of
 helle'. Dunbar has 'pot of helle'.
 In the Owl and Nightingale it
 is written *putte*. Du. *put*, *putte*.
 Place, 5149.
 Planetes, 6356.
 Play-with, 1307, mock, to deceive.
 Playn, 3844, full; ph. 'playne way',
 7654.
 Playn, 4766, level, even.
 Playnt, *sb.*, 5603, complaint.

- Plede, *vb.*, 6085.
 Plenté, 6333.
 Plenteus, plenteous, 4618.
 Plenteously, 6341.
 Pleyland, 799, complaining.
 Pleyne, *vb. tr.*, 5552, 7061, complain against.
 Pleynyng, *sb.*, 5662, 6105, complaint. Fr. *plaindre* from Latin *plangere*, to complain.
 †Plight, danger.
 Pomp, 7077.
 Pople, 4245, people.
 Por, poer, 6728, poor, see 'Pover'.
 Porcyon, 8118.
 Possibel, 6328.
 Potagre (or Podagra), 3033, a disease on the feet and joints of the limbs.
 Pouce, 822, pulse.
 Poudier, poudre, 412, 427, 878, dust. Fr. *poudre*. Lat. *pulvis*.
 Pousté, 3996, 5606. Lat. *potestas*. O.Fr. *poesté*.
 Pover, 1872, 5435, poor. French *pauvre*, Lat. *pauper*.
 Povert, 1638, 5941, poverty.
 Power, 3748, 5884.
 Poynt, 2311, particle, particular.
 Poyntes, 5470.
 Prayer, 3596.
 Preche, 3815, 4265, 5948. French *prêcher*, Lat. *predicare*.
 Prechours, precheours, 4264, 5948.
 Prechyng, *sb.*, 4261.
 Precious, 4432.
 Precyouse, 9009.
 Prelate, 5990.
 Prese, 7367, to press.
 Prest, 1222, 3548, 3598, 5990. O.Fr. *prestre*. Lat. *presbyter*. Greek *πρεσβυτερος*.
 Pesumpcion, 4249.
 Prike, 5338, to pierce.
 Principalle, 7299.
 Principaly, 3701.
 Prisoun, 6159.
 Prive, pryve, 110, to deprive.
 Privé, privy, 1794, 1940, 4493, 6025, secret.
 Prively, pryvely, 4482, 4486, secretly.
 Priveté, 5617, secret.
 Privetese, 2403, secrets.
 Process, processe, 6249, 6256.
 Propre, 6866.
 Properly, 3632, 3816.
 Propertes, 7582, properties.
 Pryveté, privité, 3775, 4651, secret.
 Pryvyng, 1813, deprivation.
 Psauter, 284, psalter.
 Punmys, punyssche, 4878, 4914, to punish.
 Pur, 2498, 2499, pure.
 Purchased, 3803.
 Purches, 3919. Fr. *pourchasser*. O.Fr. *purchacier*.
 Pure, 509, 3609, poor.
 Pured, 2721, purified.
 Purgatory, 3724.
 Purged, 6398.
 Pursue, 4450, persecute. Fr. *poursuivre*. Lat. *persequi*.
 Purtrayd, 6619, painted. O.Fr. *porter*. Lat. *protrahere*.
 Putt, putted, 4584, 6135, cast, put. Dan. *putte*, to put, put into. O.N. *potta*.
 Pyk, 6693, pitch. Du. *pik*. Germ. *pech*. 'Pike and terr'. Cursor Mundi fol. 66.
 Pylers, 5388, pillars.
 Pyn, pyne, 1) *sa.*, 1322, 2121, 2224, 6029, punishment; 2) *vb.*, 3959, to punish, to suffer pain. Germ. *pein*, trouble, pain, punishment. O.N. *pina*, to torment, punish. A.S. *pinan*.
 Pyté, 3575, 4147, pity. Fr. *pitié*. Lat. *pietas*.

Qwake, 7343, quake, pret. *qwoke*.
 Quathe = wathe, 2102, danger,
 harm. A. S. *wite*. Pl. D. *quat*, bad.
 Quayntis, quayntyse, qwayntys,
 1181, 1348, 4327, craft, device.
 Qwene, 4461, queen.
 Quert, 326, joy. Fr. *cœur*, *queor*,
 cf. 'heartly', 'in good heart'.
 Mi rightwis helpe fra Laverd in
quert
 That sauf makes right of hert.
 (Ps. vii, 11.)
 Questyon, 7205.
 Quilk, qwilk, 1165, which.
 Quyk, qwik, 3981, 6390, 6981, alive.
 A. S. *cwic*.
 Quyken, qwyken, 1723, *vb. intr.*,
 to live.
 Qwitt, quyte, qwitte, qwyte, *adj.*,
 2953, 3617, 5679, blameless;
 phrase 'all *qwyte*' = 'scot free',
 6004 'qwyte and fre'.
 Quyte, qwitte, *vb.*, 3920, to release,
 absolve. Lat. *quietus*. Fr. *quitte*.
 Ra, 8938, roe. A. S. *rah*. Icel. *ra*.
 Germ. *reh*.
 Harte, Hynde, Daa, *Ra*.
 (Acts. Ja. i. 1424, c. 39)
 Race, 7381, tear.
 Rane, 5297, pret. of *Rin*.
 Rare, 7341, to roar.
 Rareyng, *sb.*, roaring.
 Rase, 8938, course, journey. Sc.
Race, *raiss*. A. S. *ræs*. Icel.
reisa, iter facere—Jam.
 Raump, *vb.*, 2225. Ital. *rampare*,
 to paw like a lion.
 Raumpand, 2907.
 Raumpyng, *sb.*, 7351.
 Raunson, 3619. Fr. *rançon*.
 Ravisshe, ravissche, 2909.
 Ravyn, 9448, plunder, *rapine*, see
 'Reve'. A. S. *reáf*, *reáfung*, spoil,
 plunder, robbery.

Ravyste, 4309, 5050, 5077, ravished.
 Rayke, 1) to roam, wander, go
 abroad and hence, 2) to spread
 about, 4891. O. N. *reka*; Icel.
reika, to ruin. *Rake* to walk,
 range or rove about. (Brockett.)
 It occurs also under the forms
roke, *rokke*. This word does not
 occur in A. Saxon but appears
 in Laȝamon.
 Bi this tal her may we se,
 That wis and wair bihoves us be,
 That Satenas ne ger us *rayk*
 Fra rightwisnes to sinful laik.
 (Met. Hom. 58.)
 O. E. *rayk* = path, way, road.
 Rayne-shours, 4317.
 Receyved, 5436, received.
 Reche, 554, 3814, 6311, to reach,
 extend; pret. *roght*. A. S. *ræcan*.
 Recoverere, recouwerere, 2961, 6095,
 7257, recovery.
 Red, rede, 1) *sb.*, 2014, 4303, 5505,
 6086, advice. 2) *vb.*, 1677, to
 advise, to tell, 3) to discuss (pret.
red, *redde*), 3953, 6286, 6288.
Red, 6947, told.
 And wit him pai plaid siti-sott,
 And badd pat he suld *rede*
 Quilk o paim him gaf pe dint.
 (Cott. MS. Vesp. A. iii, fol. 91.)
 'redel rede', fol. 40 our modern
 phrase *read* a riddle.
 — — Bring a besant to of ryng
 And ȝif it for paire dreme *redeing*
 Pai *rede* pe dremys pan als pam
 lykes.
 (Cott. MS. Galba E. ix, fol. 37.)
 Reddour, reddure, 6091, 6304. Sw.
radda, to fear. O. E. *rad*, *red*,
 fear. A. S. *hreth*. [affray,
 Of dreidful *raddour* trymlyng for
 The troianys fled right fast, and
 brak away.
 (G. Dougl. p. 577, vol. ii.)

Rede, 6621, red.
 Redempcyoun, 7251.
 Regard, in phrase 'to *regard* of',
 7484, compared with.
 Regne, 4032, 4200, to reign.
 Regyon, 4080.
 Reherce, 2386, 4748, rehearse.
 Reke, 9585, to care.
 Reke, 9431, smoke. Sc. *ruke*. A.S.
rēk.
 For waned als *reke* mi daies swa
 And mi banes als krawkan dried pa.
 (Ps. ci, 4)
 Reken, 5978, to account for.
 Rekken, 3100, 5985, 6003, 6009, to
 reckon; 6557, 6590, to tell. A.S.
reccan.
 Rekkenyng, rekennyng, *sb.*, 3986,
 an account.
 Rekles, 5546, careless. A.Sax.
recce-leas, from *rēcan*, to *reck*
 care for.
 Reklesly, 5792, carelessly.
 Reklesnes, 3907, 3909, carelessness.
 Reles, *sb.*, 3565.
 Relese, *vb.*, 3813.
 Relesed, *pt.*, 3575.
 Religion, 4522, 8728, belief.
 Religiouse, 1888.
 Reme, see 'Rym'. A.Sax. *reama*,
reoma, a film, membrane, *rim*.
 Remedy, 7261.
 Remenand, 3897, 3910, remnant.
 Remow (or remu), 7365, to remove.
 Removyng, *sb.*, 6365, removal.
 Repentance, 3905.
 Reprove, 5314, reproof; 5555, 6221.
 Resayve, 446, 5957.
 Reson, resoune, 5966, 7225, reason.
 Reson, 3676, account.
 Respyte, 6233.
 Restreyned, 3873.
 Reuful, sorrowful.
 Reuthe, 6729, pity, from the verb
rew, A.S. *reōwan*, to have mercy
 or pity.

But more and more ay cried he
 And said Lord Ihesu *rew* on me.
 (MS. Harl 419, fol. 41.)
 Reve. reave, 251, 308, to rob (with
 violence), to plunder. A.Sax.
reáfian. O Fris. *râva*.
 Reverence, 7847.
 Revyled, 8544.
 Reward, 1880, 5855, regard. Ital.
guardare. Fr. *regarder*, to look.
 Rewel, *vb.*, 5885, to rule.
 Rewel, *sb.*, 5991.
 Rewme, 4033, realm. O.Fr. *reaume*.
 Rightwis, rightwes, 135, 511, right-
 teous.
 Rightwisnes, rightwysnes, 3579,
 3605, righteousness.
 Roche, *sb.*, 5078, 6393, rock. Fr.
roche. '*Rochen* stan' occurs in
 MS. Vesp. A. iii, fol. 57.
 Rode = rood, 1780, cross.
 Rode-tre, 5260.
 Rogg, 1230, to tear in pieces. Sc.
rug. It is generally explained
 'to shake', but this is only a
 secondary meaning of the word.
 Sw. *rycka*, raptare, trahere - Jam.
 2. Tort. Do *rug* him.
 3. Tort. Do dyng him.
 (T. M. p. 28.)
 So was he [Christ] *rugged*, raced
 and revyn
 Þe purper clath þat he in stode,
 Was hardened all with his awin
 blode,
 So þat it cleved on ilka side,
 Fful fast both unto flessche and
 hide,
 Þai *rugged* it of with outen rest,
 When it so to þe flessch was fest.
 (MS. Harl. 4196, fols. 81 & 71.)
 Romyng, romiyn, *sb.*, roaring,
 loud noise, 1) 4772, from *rome*.
 Sc. *rame*, to roar, growl; 2) 4774,
 from *romy*, to roar or growl. A.S.

hremian, to roar, *reomian*, *hreaman*. Sw. *raama*.
 He [the bare] began to *romy* and rowte
 And gapes and gones. (Robson's Met. Rom. p. 63, xii, 3.)
Rosyng, *sb.*, 7070. Sc. *rusyng*, boasting, from *ros*, to praise, boast. Sc. *ruse*. Swed. *rosa*, to praise. Icel. *hrosa*. Dan. *rose*.
 And he þat sekis here to have *rose*
 Þe dede es noght worth þat he dose.
 (MS. Harl. 4196, fol. 58.)
Rot, rote, 664, 676. 5293, root.
Rote, 784, to rot. A.S. *rotian*.
Rouke, *vb. intr.*, 6765, 6897, to crouch, lie close.
Ruck, to squat (Ray). *Rook* is used by Shakespeare and Chaucer. O.N. *hruku*, to squat. Du. *hurken*, to crouch, 9168.
Rounce, 773, to wrinkle. A.Sax. *wrinclian*. Swed. *ryncka*. Sc. *runkle*, *runkill*.
Rychescs, 5940.
Ryfe, 5785, reeve. A.S. *geréfa*.
Ryghtwysnes, 3179, righteousness.
Rym, 520, reme.
Rim, peritoneum or membrane enclosing the intestines.
 (Brockett.)
Ryn, 471, 781, 4318, to run. A.S. *yrnan*.
Rysyng, 3976, resurrection.
Ryve, 888, 1230, *pret. rafe*, *p. part. ryven*, to split, to tear.
Sacrament, 3599.
Sadde, 3229, hard, thick, solid. A.S. *sæd*. '*Sad* trowth' = firm faith.
 (MS. Harl. 4196, fol. 41.)
Saghe, 2320, saw.
Saghtel, *sb.*, 1470, peace, reconciliation. Cf. *vb. saght*. Sc. *saucht*, to reconcile, make peace with. In

the Anturs of Arther (Rd. Robson) we have the verb *Saztun* and the noun *saztenyng*. In the Thornton Romances p. 252 we have the noun *sauzthlynge* which is more common than *saghtel*. A.S. *sehtian*, *saethlian*. O.N. *sætta*, to reconcile; *sätt*, *sætt*, reconciliation. A.S. *saht*. Cf. Swed. *sakta*, to place. Eng. *settle*.
 †*Sake*, fault.
Sal, *salle*, 41, shall.
Salde, 4849, (*pret. of selle*) sold.
Salle, see '*Sal*'.
Sam, 12, 25, same.
Samen, 1849, together. O.N. *saman*.
Sande, 3535, message, a messenger. A.S. *sand*, a sending = the southern word *sonde*.
 This bodword can the levedi tru,
 To Godds *sand* sco can hir bu.
 (MS. Vesp. A. iii, fol. 61.)
 Goddes sun and Godes *sande* [Christ]
 Com to les mankind of bande.
 (Met. Hom. p. 8.)
Sang, 9254, song. A.S. *sang*.
Sar, *sare*, *a)* *adj.*, 1461, 1775, 3635, 6972, sore, sorrowful. *b)* *sb.*, 5945, a sore; ph. '*seke and sare*'. *adv.*, 7402, sorely. A.S. *sár*.
Sarmon, 4535.
Sarowe, 3218, sorrow. A.S. *sorh*.
Sary, 3468, sorrowful. A.S. *sargian*, to be in pain &c.
Saufe, 2959, safe, saved.
Saul, *saule*, 129, soul. A.S. *saul*, *sáwl*, *sáwol*.
Save, *adj.*, 3776, saved.
Saveour, 4224.
Savour, 656, 9016, smell.
Sawen, 445, sown, *p. part. of saw*, the *pret. of which is seu*. A.S. *sáwan*, to sow, *pret seow*.
Say, 4025, to tell, relate.

Scake, 5410, to shake. A.S. *scacan*.
 *Scald, a scold.
 Scalden, schald, 6576, 7124, to scald.
 *Schade, to distinguish.
 Schame, 1) *sb.*, 7145; 2) *vb.*, 7159, to feel shame.
 Schamefulnes, 7155, verecundia.
 Schendschepe, 7146, disgrace, shame.
 Schent, 845, A.S. *scendan*, injure.
 Schrafe, 8300, pret. of *schrife*.
 Schryve, 7168, to thrive.
 Schrywen, 2631, shriven.
 Schyre, 6934, see 'Shire'.
 Science, 5946.
 Schlaunder, 4252, slander.
 *Scorn, shorn.
 Scratte, 7378, to scratch.
 Sculke, 1788, to hide. Sw. *skylä*, *skolka*. Dan. *skiule*. Du. *schullen*, to hide.
 Bot ilkan *sculked* thaim awai.
 (MS. Vesp. A. iii, 76.)
 Se, 4220, seat.
 Seculere, 1888.
 Secunde, 3974, 6637.
 Sees, 6373, to cease.
 Sek, 566, sack. A.S. *sæc*, *sacc*.
 Seke, 772, 5945, sick. A.S. *sec*, *seóc*.
 Sekenes, 2024, 2026, sickness.
 Sekful, 566, sackful.
 Sekkes, 4530, sack-cloth.
 Selcouthe, 1518, wonderful. A.S. *seld*—*cūð* = seldom known, rare.
 Selden, 260, seldom. A.Sax. *seld*, *seldon*.
 Selve, selven, 6780, self.
 Sely, 5810, 6002, 6006, happy. A.S. *sælig*.
 Selynes,
 Semande, 5290, apparent.
 Sembland, 791, appearance.
 Seme, 6022, to appear, be seem.
 Semely, 73, 5012, seemly. Icel. *sæma*. Germ. *ziemen*, to be fitting, to befit.

Sen, syn, 57, 2212, 5536, since.
 Sc. *syne*.
 Septre, 4098, sceptre.
 Sepulcre, 5188.
 Sere, 48, 337, 5966, several, severally.
 Sergeaunt, 6084.
 Servage, 1157, bondage.
 Servand, servaunte, 1082, 1083, 3668, 3672, servant.
 Servisabyll, 8704.
 Servise, servyse, 6383, service.
 Sete, 6046, seat.
 Setil, setyl, 6122, 8531, seat, throne.
 He [David] wiste that Gode til him havid suorn,
 That ane suld of his sede be borne;
 To site in *setlis* that was his.
 (Met. Hom. p. xxi.)
 Sette, 5991, 6140, to place; phrase 'sett hard', 7226.
 Sevend, 362, 3984, seventh.
 Sext, sexte, 360, 3982, 4780, sixth.
 Sexti, 4525, sixty.
 Shane, 6243, pret. of *shine*.
 Shap, shappe, 672, 1799, 4893, form, shape.
 Shendshepe, shenshep, shenshepe, shenschip, 380, 1171, 3341, 5315, 6221, ruin, disgrace.
 Shepe, 6134, sheep.
 Shewyng, *sb.*, 5904, manifestation. A.Sax. *sceawung*. The 'Bok of *sceuing*' is the name given to the 'Book of Revelations' in the Cursor Mundi.
 Shille, 9270, shrill.
 Shire, 6612, pure, clean = our modern word *sheer*. A.S. *scire*.
 (Ps. xi, 7.)
 Sho, scho, 583, 1277, she.
 Short, *adj.*, 774, not retentive (as applied to the memory).
 Short, 6269, brief.
 Shortly, 4848, 6278, briefly.

- Shote, 1906, shoot.
- Shrife, 3508, to confess, to receive confession, shrive, pret. *shrafe*. A. S. *scrifan*.
- Shryfte, 2647, confession, shrift.
- Shuld, 3776, 5013, should.
- Shulder, 5206, shoulder. A. Sax. *sculder*.
- Siker, 8559, certain, sure. Germ. *sicher*. O. Fris. *sikur*.
- Sikerly, 2469, 5810, confidently, surely, securely.
- Sikernes, 8557, security.
- Singularly, singularly, 4584, individually.
- Singulere, 7453.
- Skaped, 8436.
- †Skathe, danger.
- Skil, skill, skylle, 1) 50, 91, the reason as a faculty of the mind. 2) 48, 607, 3789, reason, cause. O. N. *skil*.
- Sklaunder, sklaundre, 7042, slander.
- Skomfit, 2269.
- Skoul, 2225, to scowl.
- Skrike, 7341, to shriek. O. Norse *skrikja*. O. Fris. *skria*.
- Skrykyng. *sb.*, 7352, shrieking.
- †Skurn, to shun. A. S. *scunian*.
- Sla, 4185, 7272, to slay, pret. *slogh*. O. Fris. *sla*. A. S. *slean*, pret. *sloh*.
- Slaghter, slaughter. A. S. *slæge*, a slaying, 3367.
- Slake, 6224, 6888, mitigate, lessen, quench, stop. The original meaning is to loosen, let loose, 7177, to slacken. A. Sax. *sleacian*, to slacken. Sw. *slocken*, to slake; *sloka*, to droop. O. N. *slakr*. A. S. *seleac*, loose, slow.
- At pasch of Iewes þe custom was,
Ane of prison to *slake*
Withouten dome to latt him pas
Ffor þat hegh fest sake.
(MS. Harl. 4196, fol. 209.)
- Slaver, 784, to slobber, drivel.
- Slaw, slawe, 188, 5546, slow. A. S. *slāw*.
- Slawly, 3192, slowly.
- Sleghe, 7570, wise. O. N. *slaegr*. O. E. *sleeche*.
- Sleght, 7685, 7639, wisdom, cleverness. Pl. *sleghtes*, 1181.
For I sal se thine hevenes hegh
And werkes of thine fingres *sleggh*.
(Ps. 8, 4.)
Mi mouth sal speke wisdom on
heght,
And thocht [i. e. meditation] of
mi hert *sleght*.
(Ps. xviii.)
- Sleke, sleken, *vb.*, 6313, 6558, 6763, 6778, 6882, to lessen, to mitigate, quench, cool, see 'Slake'. It sal *slek* paire thirst for ever. (MS. Harl. 4196, fol. 51.)
From the Sw. *slocken* we have *slokken* in the same sense. It wille not *slokken* ay paire thirst. (Ibid.)
- Sleuthe, 3299, sloth. A. S. *slawth*.
- Sloghe, 5526, pret. of *sla*.
- Sloterd, 2367, bespattered. Cf. Prov. E. *slotter*, 1) *sb.*, filth, nastiness, 2) *vb.*, to dirty, bespatter with mud. Sc. *slotter*, to pass time idly or *sluggishly*. *Sluttry*, drowsy. Prov. Germ. *schlottern*, to dabble in wet; *schlott*, mud. Icel. *slodda*, to trudge through mud. Welsh *yslottian*, to paddle.
- Slouh, slow, p. 15, slough, skin.
- Slyghe, 2662, wise, clever.
- Smale, 3420, 3977, 4992, small. A. S. *smale*.
- Smert, *adj.*, 1) 2940, 5878, severe, 2) 1464, quick; *vb.*, 1317, to smart, A. S. *smeortan*, to smart.
- Smertly, 3323, quickly.
- Smethe, 6349, smooth. A. S. *smēthe*.

Smored, 7601, destroyed, literally smothered. A. S. *smorian*, to smother.

The devill sa devit wes with thair yell,

That in the depest pot of helle
He *smorit* thame with smuke.

(Dunbar.)

A credill of iren for hir he makes,
And hinged it up on iren stakes,
Under it gert he make grete fire,
And kest in oyle to make it schire,
Sethin toke pai hir with bitter brayd.

And in pat credel allone her layd.
To *smor* hir in pe smoke so thik.

(MS. Harl. 4196, fol. 164.)

We war in a hus bath wonnand,
At ans bath wit child we war,
At ans bath barns bar;
In wanes war we stad unwide
And laid ur barns be ur side,
Bot wailawaa it sua bitide,
Mi felaw *smord* hir barn in bedd.

(Cursor Mundi fol. 49.)

*Snaip, to curse.

Snaw, 1440, 6661, snow. A. S. *snāw*.

Socur, 5861.

Sodanli, sodanly, 1282, 1989, 4476,
suddenly.

Sodayn, sodayne, 1951, 4331, 5129,
sudden.

Soft, 1004, easy, pleasant.

Soght, sought, pret. of *seke*.

Solace, 3245, 3729, 6036, pleasure.

Son, 687, 1018, 4702, 5128, sun.

Son, 4971, 5044, sound. A. S. *son*.

Sonder, *vb.*, 4789, to sunder.

Sonder, 'in *sonder*', 888, 1787.

Sone, 68, 4161, soon. A. S. *sona*.

Sotelle, 9271.

Soth, 7687, sooth, truth. A. S. *sóth*.

Sothefast, 5532, true. A. S. *sothfæst*.

Sothly, 6175. see 'Suthly'.

*Sotthede, folly.

Souche, 788, to suspect.

Souke, 6767, to suck. A. S. *súcan*.

Sounes, *vb.*, 4678, sounds, see 'Son'.

Soverayne, *sb.*, 5579; *adj.*, 3074.

Soverainly, 8777.

Space, 3933.

Spare, 3928, to treasure or hoard
up. A. S. *spárian*.

Great heaps of gold by *sparing*
gan I save.

(Surrey, Ed. Bell, p. 111.)

Some time we seek to *spare* that
afterward we waste.

(Ibid, p. 115.)

Specialy, specyaly, 3603, 3654, 5648,
6412, specially.

Speciel, 3696, special.

Specify, 6590.

Spede (pret. *spedde*), 5, 2682, 3585,
3725, to hasten, to succeed. A. S.
spédan.

Spede, 2882, success.

Sped, 6258, hastened.

†Spelling, teaching.

Spended, 5968, spent.

Sper, 3835, to lock, fasten. A. S.
sparran. O. N. *sperra*.

Pe yhates pan he gert pam *sper*,
And sat and et at all laser.

(Barbour, p. 116.)

Spere, 4887, sphere.

Spere, 5292, spear. A. S. *spére*.

Spille, 1320, to destroy, ruin. A. S.
spillan, to spoil, destroy.

Spilte, 5558, destroyed, pret. of
spille.

Spowse, 8844.

Sprawel, 475, to sprawl.

Sprede, 649, 6335, to spread. A. S.
sprædan.

Sprent, 6814, to leap, scatter, pret.
sprent A. S. *spræncan*.

Pair speris in splenderis *sprent*.
(Syr Gawayne.)

And Salamon sais to understand,

Pair mowthes er like a pot welland,
Wharof hate dropes ay *sprentes* out
And skaldes pam pat er about.
(MS. Tib. E. vii, fol. 70.)

— — — abak he dreuch
As quha onwar tred on a rowch
serpent
Lyggyng in the bus and for feir
bakwart *sprent*.
(G. Douglas, p. 96.)

Spycery, 6278.

Spylle, 7600, see 'Spille'.

Spyttyng, 655.

His neys smellid of the Iewes
snot and foul *spitting*.
(Castle of Love, p. 147.)

Stak (pret. of *stik*), 5602, to stab.

Stalworth, 689. A.S. *stæl-weorth*.

Stalworthly, 9084.

Stan, stane, 3076, 4784, stone.
A.S. *stán*.

Stang, stayng, 5293, pret. of *sting*,
to pierce, stab; p. p. *stungen*.
O.N. *stinga*, to prick, stick. Germ.
stechen.

†Starck, stubborn.

Stare, *vb.*, 7426, to look sternly
upon.

Stature, 4980.

Sted, stede, 457, 1168, 3723, 5001,
a place, stead. 6170, *vb.* A.S.
stede.

Stegh, stey, 4306, 4557, 4603, 5134,
7692, to ascend, pret. *stey*, *stegh*.
Hence O.E. *stegh*, a ladder. A.S.
stigan, to ascend.

Sterne, 996, 4120, star. A.Sax.
steorra. O.N. *stjarna*.

Sterned, 993, 7567, starry.

Steven, 4559, 5044, a voice. A.S.
stefen.

Stey, 5132, to ascend.

Stille, 1388, secretly. As a phrase
'loud and stille', 3782. O.Eng.
stilly, secretly.

Stille, 3737, continually.

†Stilli, secretly.

Sting, (pret. *stang* and *stanged*, p. p.
stungen), 5293, to pierce, stab.

Stok, 676, stock. A.S. *stoc*.

Stonde, stounde, 3329, a space of
time. A.S. *stund*.

Stopp, 7359, to stuff, stop up. Du.
stoppen.

Stoupand from *stoup*, to stoop, 777,
stooping.

Stour, stoure, 1820, 5812. conflict,
batele.

For þe best and þe worthyast,
þat wilfull war to win honour
Plungit in þe stalward *stour*,
And routes rud about þam dang.
(Barbour, p. 38.)

Strake, 7355, pret. of *strike*.

Strang, 881, 6562, 6563, strong,
violent. Phrases '*strang* payne',
6690; '*strang* stynk', 6692.

Strangelle, 8408.

Strayt, 2376, 5613, 6000, 6136,
strict.

Straytely, 7181, severely.

Straytest, 4736.

Strek, 3388, straight, direct.

Strenth, strenthe, 5898, 6703,
strength.

Strenthi, strenthy, 5075, strong.

He [Crist] es a *strenktthy* swayne.
(MS. Harl. 4196, fol. 209.)

Stresced, 8546.

Streyned, 7181.

Strik, 2624, direct, straight. Icel.
strik. A.S. *stræc*.

Stryfe, 7376, to strive, pret. *strafe*.

Strykly, 3288, straight, direct.

Study, 7204.

Styk, in phrase '*styk* fast', 7633.

Styk, 5337, to stab, pierce, pret.
stak.

Stynk, *vb.* 566.

Stynt, *vb.*, 1630, 6093, 7299, to
stop, cease. A.S. *stintan*.

Styntyng, *sb.*, 7016, a stopping.
 Styr, 7091, move, instigate.
 Styther, comp. of *stythe*, 3173, stiff, stubborn.
 Subieccion, 4064.
 Suffishaunt, 3874, sufficient.
 Sugette, *adj.*, 4052, subject.
 Suld, 3705, should.
 Suppose, 3776.
 Suthefast, 6128, true.
 Suthfastnes, 4268, truth.
 Suthly, 6175, truly.
 Sutille, sutelle, 5904, 7687.
 Sutilté, 5903.
 Swa, 28, 231, 3550, so. Compound *how-swa, wha-swa*.
 Swelge, 6232, to swallow. Sc. *swelly*. A. S. *swelgan*.
 Swelt, 5212, to die. A. S. *sweltan*.
 Swet, 1781, pret. of *sweat*.
 Swete, 4915, sweet.
 Swetter, 3699, comp. of *swete*.
 Swilk, 155, 273, such. A. S. *swilc*.
 Swinacy, 2999.
 Swithe, 5713, quickly. A. S. *swith*.
 Swipp, 2196, to pass quickly, to *whip*. O. N. *swippa*.
 Swowne, 7289.
 Swynk, 755, labour.
 Swynsty, 9002, a pigsty.
 Swythe, 1390, 3424, see 'Swithe'.
 Syde, 1534, long. A. S. *sid*.
 Syght, 2218, vision, appearance.
 Syker, 1372, sure, certain.
 Sykerly, surely, see 'Siker'.
 Sykernes, see 'Sikerness'.
 Syn, see 'Sen'. Scotch *syne*.
 Synging, *sb.*, 3702.
 Synoghe, 1917, sinew. A. S. *sinu*.
 Sythen, *adv.*, 1) 25. 731, afterwards. 2) 4138, 6014, since.
 Sythes, 1272, 3496, times.
 Ta, tan, tane, 972, 1375, 1856, 2264, the one.

Taa, 1910, toe.
 Tade, 1910, 6900, toad.
 Taken, 359, 1328, 2093, 3972, token, miracle.
 Takenyng, *sb.*, 1335.
 Tald, talde, pret. of *tell*, 1) 213, 4040, told; 2) 436, reckoned.
 Tale, 7702, reckoning, number.
 Tan, tane, 58, 964, taken.
 Tariyng, *sb.*, 1172, delay.
 Tary, *vb. tr.*, 1180, 3921, to provoke, annoy, mock. A. Sax. *tirian*, *tyrgan*, to provoke, vex. Pl. D. *tarren*, to tease. Dan. *tirre*.
 For speches of God gremed thai
 And *taried* rede of heghest ai.
 (Ps. cvi, 11.)
 Summe he temptes alswa and
 namely solitary men and wymmen
 be dredes, and ugglines and
 qwakynges and schakynges, outher
 aperand to pam in bodilé liknes,
 or elles in ymagynyng, slepand
 and wakande, and *taryes* pam
 swa pat pei may unnethes have
 any rest.
 (MS. Harl. 1022, fol. 27, see King John, act. iv, Sc. 1.)
 Tas, 275, 3865, takes.
 Taes, tas, 685, toes.
 Tattird, 778, rough, shaggy. Ph. '*tattird* as a fole'. Sc. *tatty*.
 Pan pe angelle shinand bright
 Schewes pam a ful grisely sight,
 A fende blacker pan any cole,
 And *taterd* als a filterd fole.
 (MS. Harl. 4196, fol. 175.)
 Teche, 5548, teach, pret. *taght*.
 Tempest, 4940.
 Tempre, 7612, to moderate.
 Tend, 3990, 4794, tenth.
 Tene, *sb.*, 7327. A. S. *teón*.
 Tent, 7615, to take note of, attend to, pret. *tent*.

- Thrist, 6118, 6204, thirst.
- Thunder-dyntes, 5418, thunderbolts.
- Thurgh, 1428, through.
- Thurt, 6229, pret. of *thar*, to need.
- Thynk, *vb. impr.*, 2094, seem, pret. *thoght*. A.S. *thincan*.
- Til, tyl, 85, 1302, to. O.N. *til*, to.
- Tilles, 1183, leads away, and hence entices, from O.N. *til*, to. A.S. *till*, end, object. This must not be confounded with *tolle* or *tulle*, to entice, deceive.
- For ille felawes hafd sli maistri
To *tille* this ȝong man to foli.
(Met. Hom., p. 113.)
- It is not always used in a bad sense.
- For ȝaim we au to *til* and drau
Wit god ensaumpil til godnes.
(Met. Hom., p. 103.)
- *Tinsel, perdition.
- Tirauntes, 5526.
- Tite, *adv.*, 471, 1914, 4979, quickly, comp. *titter*; superl. 405, 3703, *titest*. O.N. *titt*, frequently. Cf. A.S. *tid*, *tidlice*. Sw. *titt*, ready. Ph. '*als-tite*', 2901, as soon, at once, immediately.
- Titte, 1918, a tug, pull. It is used by G. Douglas and Dunbar. See 'Tytt'.
- Togider, togyder, 1841, 1858, together.
- To-gnaw, 863, gnaw away.
- Toke, 5196, took.
- Tokenyng (= takenyng), *sb.*, 1322, token.
- Tome, 6248, leisure. Sc. *tume*. A.S. *tom*. O.N. *tómr*.
Ga yee to fest, for sua yee do,
Haf I na *tome* at ga parto.
(Cott. MS. Vesp. A. iii, fol. 80.)
- It also signifies empty, and hence idle.
- And efter none ogain he ȝode,
And other ȝet in ȝe marked stode;
Unto ȝam fulle even he come,
And said whi stand ȝe al day *tome*.
(MS. Harl. 4196, fol. 38.)
- To-morn, 4666, the morrow.
- Tong, 7315, tongue.
- To regard of, 5516.
- Tother, 384, 552, 3592, the second. that other.
- Touch, 3969, to concern.
- Tour, 4783, tower.
- Trace, 4349, 6037, 7076, track, path, example. Fr. *trache*.
- Traist, 1359, to trust, confide in.
- Transyng, trance.
- Travaile, travayle, 1) *sb.*, 545, work, labour; 2) *vb.*, 539, 542, 1378, 2657, 5942, 6401, to labour.
- Trayst, trayste, 1091, 6297, 7339, see 'Traist'.
- Trecherous, 4232.
- Tregettour, a magician.
A *tregetur* I hope [expect] he be,
Or elles Godds self es he.
(MS. Vesp. A. iii, fol. 68.)
- Tremblyng, *sb.*, 6108.
- Tresor, tresore, tresour, tresur, 1266, 3819, 3837, 3882, 4115, treasure.
- Trespas, 5262, 6361, fault.
- Trewely, 6297.
- Trey, 7323, sorrow. A.S. *tréga*.
Phrase '*trey* and tene'.
- Tribulacion, 4133, 4353.
- Troble, 4319, to trouble.
- Trofel, *sb.*, 183, (a lying) tale, story, fable.
Iogeloures grete avantage gettes
Thurgh fals *trofels* and tregetes.
(MS. Tib. E. vii, fol. 35.)
- 'to *tryfle* or jape or lye' (Ortus),
'iape or *trifull*'. (Palsgrave.)
- Trouthe, trowth, trowthe, 4228, 4388, belief, opinion, from *trow*, to believe, think. Ph. '*false trowth*'.

- And þat fals Crist as I telle þe
In þe flum sal baptist be,
To save man saules he salle be
send.
And alle fals trowth he salle de-
fend.
(MS. Harl. 4196, fol. 78.)
Trow, *vb.*, 3776, 7504, to believe,
think. A.S. *trúwian*.
Trowage, 4053, fealty.
For alle kinges yald *trouage*
Till Rome, and servis and homage.
(Met. Hom. p. 61.)
Trowyng, *sb.*, 789, opinion, belief.
*Tuin, combination.
*Tun, town.
Tung, 783, 4294, tongue.
Turment, 1) *sb.*, 4260, 4383; 2) *vb.*,
4385.
Turrettes, towers.
Twa, 374, two.
Twelf, 6046, 6047, twelve.
Twelfte, 4802, twelfth.
Twin, twyn, 1) *adj.*, 3594, 5842,
two; 2) *vb.*, to separate.
Twinyng, *sb.*, 1864, separation, di-
vision.
Tyde, 379, 6142, time.
Tyn, tyne, 1) to lose; 2) to de-
stroy, 1457, 2027, 2322, 5274,
pret. *tynt*. O.N. *tyna*.
Tynt, 4854, destroyed, pret. of
tyne; 6094, taken away from;
1631, lost.
Tyraunt, 4149,
Tyrauntry, 1601, 4392.
Tysyk, 701.
Tyte, tyttest, 322, see 'Tite'.
Tytt, *vb.*, 7216, to pull suddenly
or with great violence. A.Sax.
tihtan, to draw.
Ugge, 6419, to frighten. MS. Harl.
4196, reads *ug*. Cf. *ughe*, Liber
Cure Cocorum p. 47. *Uggi* (An-
cren Riwle). O.N. *ugga*, Hence
O.E. *ugsome*, see Surrey's Ed.
Bell, p. 174.
Uglines, 2364, horror, see 'Ugge'.
Ugly, 6683, 7182, horrible.
'*Ugly Furies*', Surrey, p. 194.
Uglynes, 917, 6832, horror.
*Umbelai, to lie with.
Umlapp, 6937, envelop.
Umset, 1250, 5420, surrounded.
Unbowsom, 8596; unboxom, 1599.
disobedient.
Unchastide, unchastyd, unchastydde,
5434, 5544, 5985.
Unchaungeable, 8232.
Uncomly, 1542.
Uncristen, p. 76, unbaptized.
Uncurtays, 2056.
Underlout, 1) *sb.*, 3877, underling,
inferior; 2) *adj.*, 4052, see 'Lowt'.
Underlout to Laverd thou be,
And bid [pray to] him, for best
es he.
(Ps. xxxv, 7.)
And *underlout* til thaim was he
Als god child au til elders be.
(Met. Hom. p. 109.)
Understanden, 1681, 2135, under-
stood.
Undiscussed, 5697, not investigated.
Uniustified, *adj.*, 5871, not done
justice to, wronged.
Unknawen, 337, unknown.
Unknawyng, *sb.*, 194, 5741, ignor-
ance.
Unkunnand, 152, ignorant.
Unkunnyng, 169, ignorance.
Unkynd, unkynde, 122, 5855, un-
grateful.
Unkyndness, 6219, ingratitude.
Unlered, 5947, ignorant.
Unnethes, 476, 890, hardly, scarcely,
from *un*, not, *eth*, easy.
Unproperly, 8130.
Unredy, 1990, unready.

Unrekend, 2462, 5652, untold, unaccounted for.
 Unresonable, 599, without reason.
 Unsemely, 5009, 5023.
 Unsiker, unsyker, 1089, uncertain, not secure.
 Unsykerness, 9049, insecurity.
 Unskylwys, *adj.*, 166, not possessing, 'skill' or reason.
 Unsleghe, 1938, unwise, see 'Sleghe'.
 Untaght, 5872, untaught.
 Untald, 7447, untold.
 Unthewed, 5873, rude, ill-mannered, *theud*, well behaved, occurs in the Cursor Mundi fol. 47—
Pe child es theued and milde o mode,
Lok pat he haf maister god.
 Until, 182, unto
 Unto, 3319.
 Unwroght, 5976, undone.
 Uppas.
 Upcalle, 4963, to call up.
 Upraise, uprayse, *vb. intr.*, 4985, uprose.
 Uprise, upryse, 4979, 5046, 5047, to rise up.
 Upstand, 4762, to stand up.
 Upstegher, 4180, see 'Stegh'.
 Upswadoune, 7230, upside down.
 Uptane, 5142, uptaken.
 Uptrust, 5567, stored or *trussed* up, from *up-trus*, root, *truss*, see T. M. p. 287—
 In the southern dialects *truss* signifies 'to bind in bundles', while in the North it means 'to store-up, house'.
 He had so grete plenté of corn,
 He wist noght whare it might be laid,
 And to himself pan pus he said,
 'How salle I do now of pis thing,
 I se pat I ne have no howsing,
 Wharin pat I my corn may *trus*',
 And eftsones pan said he pus.

Usage, 3790, custom.
 Use, 6071, 6078, to practise.
 Utter, 4815, 7194, extreme.
 Vaile, vaille, 3646, 3942, avail, help.
 Valeis, 4796, valleys.
 Vany, 955, vain.
 Sins pat cumes of werldly dede
 And of þe body er þise to rede,
 Dronkenes and glotony,
 And manslaughter and lichery,
 Sacrelege, thift, and ravyne,
 And symony, a wikked syn;
 Oker gretely God mispays;
 Brekeing of dere haly days,
 Forsaking of order þat men mase,
 Taking of howsel unworthily,
 Unreverence unto goddes body,
 Bisynes for vanie reverise.
 (MS. Tib E. vii, fol. 28.)
 Vanyst, 2269, vanished.
 Vanyté, 7228.
 Variance, variaunce, 1423, 1446, change.
 Variand, 1413, changing.
 Vedir, 1415, weather.
 Velany, 1528, 7148, crime.
 Venemus, 6751.
 Vengance, vengeance, vengeaunce, 4852, 6101.
 Venge, 5533, avenge.
 Veniel, 3175, 3902, venial.
 Venym, 4185, 6756, poison.
 Veray, true.
 Verdite, 2952, verdict.
 Vermyn, 916, 6574, vermin, worms (all creeping things, large and small).
 Verray, 4310, true, very.
 Verrayly, 9239, 9240.
 Vers, 6624, verse.
 Vertow, vertu, 3821, 9198.
 Vertuouse, 9072, valuable.
 Vicar, 3837.
 Vilan, 4412.

Vilany, see 'Velany'.

Voce, 4555, voice.

Voyde, 390, empty.

Wa, 1) *sb.*, 4207, woe; 2) *adj.*, 1452, ph. 'fulle *wa*', 7320, very sorrowful', '*wa* worth the, 7396.

Waghe (=waw), 6619, a wall. A.S. *wáh*.

Wowe or *wal*, murus. (Pr. Pm.)

Wake, 1970, to watch. A.S. *wæccan*.

The ship-boy and the galley-slave,
have time to take their ease;

Save I alas! whome care, of force
doth so constrain,

To wail the day and *wake* the night,
continually in pain (Surrey).

Walaway, *interj.*, 2434, an exclamation of sorrow = '*well-away!*' '*well a day!*'

Wald, 15, 6193, would.

Wam, wambe, wame, 463, 515, 4161, womb. A.S. *wamb*.

*Wan, deficiency, want.

*Wan, pret. of *win*, to go.

Wand, wande, 5876, 5880, rod, (birch). It also has the meaning of branch, twig in O.E.

Wanhope, 2229, despair. Cf. O.E. *wantrust*, *wanthrift* &c.

Want, *vb.*, 6198, to be without, to be absent or missing.

Wantyng, *sb.*, lack.

Wapen, 1707, weapon. A.S. *wæpen*. Du. *wapen*.

War, 2022, 2676, cautious, careful. A.S. *waér*.

David es his name

And for þat he es *ware* and wise,
I have him chosen to þis servis.

(Cott. MS. Vesp. A. iii, fol. 42.)

War, 1903, 1905, was.

War, 583, were.

Wardes, 9089, outworks.

†Warlau, wizard, sorcerer.

Warn, warne, 7985, to deny, also forbid. O.N. *varna*.

Warne, 2342, 7264, unless.

Þai said 'Sir bind þe nedes us bus,
And lede þe unto Iams with us,
And to Philet þat fra þe fled,
And *warne* it war us forbed,
To do þe harm, or hurt þe sare,
Þou suld far ille or þou com þare.

(MS. Tib. E. vii, fol. 165.)

War[ne]d, 3058, denied, pret. of *warn* or *wern*, to deny.

—God schewes in his godspelle
[Of] þe riche man and lazarus,
How þat he *warned* him almus
Þarfor god *warned* him agayne,
A drope of water to sloken his

payne

In þe fyre of helle when he was
þan.

(MS. Tib. E. vii, fol. 37.)

Wast, waste, 4864, 4883, to destroy, do away with.

For he [Crist] sal wit the hali
gaste,

Batiz you and your sinnes *waste*.
(Met. Hom., p. 11.)

Wat, wate, wayte, what, 5372, to know. A.S. *witan* [*wát*].

Wate, *sb.*, 7611, wet.

Wathe, 1) danger, harm; 2) torment, 4558, see 'Quathe'.

Sorwes of dede umgaf me ai
And *wathes* of helle me fand thai.
(Ps. cxiv, 3.)

In the Cursor Mundi it occurs as an adjective.

Allas! þat i [Jacob] him outhur
out-sent

Þat way þat was sa *wath* to wend.
(MS. Vesp. A. iii, fol. 25.)

Watter, 4777, water.

Wawes, 148, waves. A.S. *wæg*.

Wawe of the water, flustrum.

(Pr. Pm.)

Wax, 4039, to increase, become
(pret. *wex*).

Wayke, 6157, weak. A.S. *wæg*.

Wayknes, 9026, weakness.

Wayt, wayte, 1186, 1243, to watch
for in order to harm.

He *waites* in hidels als liouns in
den,

He *waites* to reve þe pover in dim,
To reve þe pover while he to-
drawes him.

(Ps. ix, 30.)

Waytyn, to harmyn, Insidio.

(Pr. Pm.)

Wayte, see 'Wate'.

Weder, wedir, 1424, weather.

Wederward, witherward.

Wedlayk, 8261, wedlock.

Weght, 7690, weight.

*Weild, power.

Weld, 7361, move, stir.

Weld, welde, 5777, 6149, to rule,
govern, posses, use. A.S. *wealdan*.

Wele, 131, 1452, well.

Wele, 1002, weal. A.S. *wela*, weal,
wealth, *pl.* riches, property.

Welk, 4248, pret. of *walk*.

Welk, 707, wither, fade. Sc. *wallow*
A.S. *wealwian*. Germ. *welken*.

þe *welkid* tre þir appels bare

þat has bene ded þre yere and
mare.

(MS. Harl. 4196, fol. 96.)

Welland, 7126, boiling, from *welle*,
walle, to boil. A. Sax. *weallan*,
to boil.

Welthe, 1307, prosperity, riches.

Welthes, *pl.*, 1319, riches.

*Wem, spot, blemish.

Wend, wende, *vb.*, 3557, 6028, to
go. A.S. *wendan*.

Wene, 2154, to think, suppose.
A.S. *wēnan*.

Were, 2296, doubt. A. Sax. *wær*,
caution.

Were, 4088, war. A.S. *uerre*.

Wered, cursed, see 'Weryed'.

Werk, 4683, 5977, 6905, work.

Werray, 7268, true.

Werray, 4477, to make war upon.

Wers, 61, worse.

Werst, 4456, worst,

Wery, 7422, to curse.

Weryed, *adj.*, 6186, 0392, 7393,
cursed. A.S. *werigan*.

Wete, 1438, wet.

Wethen, 90, whence.

*Weve, a piece.

Wex, (pret. of *wax*), increased.

þe water *wex* þan cald and lyth.

(Cott. MS. Galba E. ix, fol. 37.)

Wha, 900, who.

Whake, 5411, to quake.

'*Whakyn* or *quakyn*. Tremo.

Wham, 3868, whom. (Pr. Pm.)

Whar, 357, where.

Wharfor, 3702.

Wharwith, 3835.

Whas, whase, 23, 892, whose.

Whaso, whaswa, 4153, whoso.

What, 2666, see 'Wate'.

What-kyn, 856, what kind of.

What-swa, 885.

Whethen, 5205, whence.

Whider, whyder, 2115, 2935, whither.

While, *sb.*, 632, 1418, time.

Whiles, whilles, whyles, 3645, 3930,
5715, 5778, whilst.

Whilom, 4202, formerly.

Whilk, wilk, 144, 204, 244, 3950,
which.

Whine, 7423, see 'Whyne'.

Whit, see 'Wite'.

Whyderward, 5401.

Whylles, see 'Whilles'.

Whyn, 3887, obtain, see 'Wyn'.

Whyn, whyne, 1207, 6228, utinam,
= whi + ne = why not. But *whi*
ne as separate words take a ne-
gative in the same clause.

- Whine* had he eghen, in ilk hows,
Whine might his sight be set ay-
 ware!
 Than suld his sorow be mekill
 mare
 (Cott. Collect; MS. Galba E. ix.)
Wiche, 4214, a witch (not confined
 to *females*).
Wytche magus, sortilegus.
 **Wiers*, protectors. (Pr. Pm.)
Wight, creature.
Wight, 1874, active, see 'Wyght'.
Wille, *sb.*, 7288, desire.
Wille, *vb. tr.*, (pret. *wild*), 8340.
Wirk, 3685, 4877, 6905, to work,
 operate, perform.
Wirkyng, *sb.*, 4907, operation.
Wisit, 6158, visit.
Wisse, 9304, to show, direct. A.S.
wisian.
Wyssyn, dirigo. (Pr. Pm.)
Wist, *wyst*, 9516, knew.
Witandly, 5727, wittingly.
Wite, *whit*, *witt*, *witte*, *wyt*, *wytt*,
wytte, 1) *sb.*, 4093, 6847, wis-
 dom, knowledge; 2) *vb.*, 4734,
 6118, to know; 4664, discover.
 †*Witherwin*, an enemy.
With-uten, without.
Witness, 6769, to bear witness.
Wittes (five), 5518, the senses.
Wittles, 6864, out of one's wits
 or senses.
 O caytyve *wytles* knaip!
 Quhat! wenyt thou our handis to
 eschaip?
 (G. Douglas v. ii, p. 562.)
Witty, 880, 6280, wise.
Wlatsom, 459, 656, hateful, lothsom.
 The verb *wlate* = hate occurs in
 Ps. v, 8.
 Men slaers and swykel Laverd
wlate sal.
Wode, 99, 1608, 2224, 6864, mad.
Wodeness, 6915, madness.
- Wolwarde*, 3514, plagued, miserable.
 A.S. *wól*, plague, severity.
 Cf O.E. *wle* (= *wol*) bad. (Owl
 and Nightingale l. 35.)
Wolleward and weetsloed
Wente I forth after,
 As a reccheles renk.
 (Piers Ploughman, p. 368.)
 Thei shulden delven and dyken,
 And werchen and *wolward* gon
 As we wrecches usen.
 (Ibid. p. 497.)
Wolwes, 1228, wolves.
Won, *wone*, 13, 16, 1001, 4221, to
 live, dwell. A.S. *wunian*. Germ.
wohnen. O.Fris. *wona*.
Wonand, 997, 6831, dwelling.
Wonde, 5337, wound. A.S. *wund*
Wonder, *adj.*, 1786, 4321, wonderful.
Wonderly, 7619, 7641, wonderfully.
Wonnyng, *wonyng*, *sb.*, 980, 6827
 a dwelling.
Wonnyng-sted, 1372, a dwelling
 place.
Worldisshe, *worldesche*, 1065, 1066,
 temporal, worldly.
Worow (= worry), 1229, to strangle.
 Sc. *worrey*, *wirrey*, choke, kill.
 Germ. *würgen*.
Worowen, suffoco, strangulo.
 (Pr. Pm.)
Worschepe, *worshepe*, 6217, honour.
Worthynes, 3757.
Wrahte, 5406, wrath.
Wrang, *sb.* and *adj.*, 193, 5433,
 5992, wrong.
Wrangwysly, 3865, wrongfully.
Wrathe, *adj.*, 5479, angry, wroth.
Wreched, 557, wretched.
Wrechednes, 6102.
Wregh, *ob.*, 5460, 5462, to betray,
 accuse.
Wreke, 5538, 6101, vengeance.
Wrenk, 1360, trick, stratagem. Ph.
 'wyle and *wrenk*'. A.S. *wrenc*.

- Saquayntandcrafté madthouitte,
That al bestes er red for man,
Sa mani wyle and *wrenk* he can.
(Met. Hom. p. 2.)
- Wreth, wrethe, 1) *sb.*, 787, 1552,
1556, 5081, 5091, 6102, wrath;
2) *vb.*, 1551, 5606, to make angry.
Wrethful, 5107, wrathful.
- Wrynychand, 1538, wriggling, twist-
ing. MS. Harl. reads *wrythand*.
MS. Lands. 348 has *wrickyng*.
- Wydenes, 7576.
- Wyght, *adj.*, 689, Sw. *vig*, active.
'*Wyghte* or deliver, agilis.
(Pr. Pm.)
- Wyghtes, 6186, creatures. A.Sax.
wiht.
- Wyk, 6694, horrid, bad. A.S. *wæc*,
wac. Germ. *weich*. Prov. Germ.
week, soft, mean. Cf. *nasty*,
O. Eng. *nasky*, from *hnesc*, soft;
and O.E. phrase '*wikke* clothes'.
Germ. *weichen*. Prov. Germ. *wi-*
ken. A.S. *wican*, to be weak.
þe wind began rudely to rise,
And þe see to bolne on wunder
wise,
Grete stormes wex with weders
wik,
And þe wawes went wunder thik.
(MS. Harl. 4196, fol. 154.)
- Wyle, 1360, trick, artifice. A.S. *wile*.
- Wyn, wyne, 1) 2769, 3880, to ob-
tain, (pret. *wan*, p. p. *wonnen*).
2) 2871, 3263, 4462, 5057, to go.
- Wyndyng-clathe, 840.
- Wynter, 7652, *pl.* = years.
- Wys, wyse, 3622, manner.
- Wyst, see 'Wist'.
- Wythen (= witen), 5355, to give
or bear witness.
- Wytnes, wyttenessyng, *sb.*, 3612,
3366, witness.
- Wytte, *vb.*, 3763, 4788, to know.
A.S. *witan*.
- Ydous, 2911, hideous.
- Yhate, 2130, gate. A.S. *geát*.
- Yhe, 68, 400, 4046, ye.
- Yhed, pret. of *ga*, 4851. It is
sometimes written *yhode*.
- Yheld (pret. *yhald*), 3864, 3987,
to pay, render, give up, yield,
reward. A.S. *geldan*.
- Yheldyng, *sb.*, 7846, bestowal.
- Yhell, 7341, to yell. A.S. *geallian*.
- Yheme, 5792, to protect. A. Sax.
gyman.
Yheme me laverd stedfastly,
For þat in þe hoped I. (Ps. xv.)
- Yhere, 741, 3933, 4526, year.
- Yhern, yherne, 1649, 2176, 2182,
4663, 6725, to desire, yearn, ph.
'*yherne* it ete', 6705. A.S. *geor-*
nian.
- Yhernyng, *sb.*, 1127, 1579, desire;
6632, lust.
- Yhet, yhit, yhitte, 22, 105, 930,
2207, 3652, yet, also.
- Yhister-day, 8083, yesterday.
- Yhode, pret. of *ga*.
- Yholden, p. p. of *yheld*, 5672.
- Yholke, 6451, yolk. A.S. *geolca*.
- Yhong, 3785, young.
- Yhou, yhow, 3560, 5143, you.
- Yhour, 5210, your.
- Yhouthe, yhowthe, 5972, youth.
- Yhouthede, 5713, youth-hood.
- Yhong, yhung, 5712, 6011, young.
- Yimages, 4323.
- Ymagyn, 6685.
- Ymyddes, 6450, amidst.
- Ynogh, ynoghe, 1466, 1759, enough.
- Ynwitt, 5428, conscience.
- Ypocrisy, 4240.
- Yren, 6572, iron.
- Yse, 6644, ice.
- Yvel, 698, 3001, 5347, evil, dis-
ease.

CORRIGENDA.

- Page 11, note for 'MS. Addit.' read 'MS. Addit. 11305.'
Page 13, l. 450 for 'inquitatibus' read 'iniquitatibus.'
Page 18, l. 620 for 'cansideres' read 'consideres'.
Page 40, note for 'MS. Harl.' read 'MS. Harl. 4196.'
Page 41, l. 1478 for 'pus' read 'pus'.
Page 56, l. 2010 for 'fayles' the sense requires 'flayes'.
Page 68, l. 2496 omit 'non'.
Page 69, l. 2516 for 'men' read 'man'.
Page 74, l. 2727 for 'payn' read 'payn'.
Page 77, l. 2823 for 'fidelium' read 'fidelium'.
Page 88, l. 3215 for 'allen' read 'alle'.
Page 91, l. 3333 for 'par' read 'pas'.
Page 93, l. 3426 for 'pat' read 'pai'.
Page 124, l. 4578 for 'ma' read 'man'.
Page 165, l. 6117 for 'nan' read 'man'.
Page 189, l. 6991 for 'knaw' read 'gnaw'.
Page 190, l. 7034 for 'here-ol' read 'here-of'.
Page 208, l. 7727 for 'couth clerk' read 'couth na clerk'.
Page 217, l. 8040 for 'pe' read 'pe'.
Page 229, l. 8509 for 'pat' read 'pai'.
Page 253, l. 9408 for 'pai' read 'pai'.
Page 296, l. 43 for 'ferse' read 'fersc'.
Page 300, l. 31 for 'heribyrigan' read 'herebyrigan'.

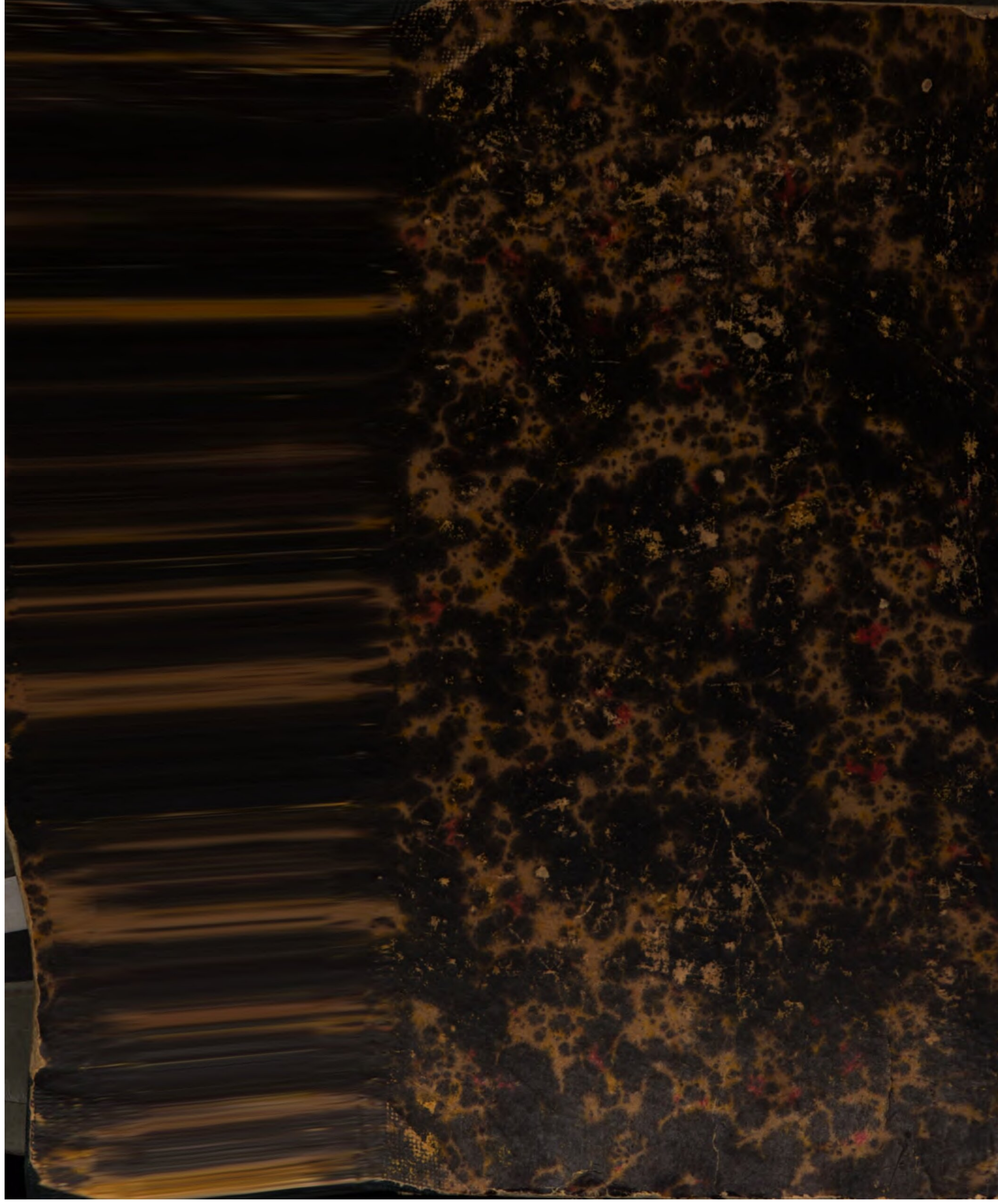
CONTRACTIONS USED IN THE GLOSSARY.

A. S. Anglo-Saxon.—Dan. Danish.—Du. Dutch.—E. English.—O. E. Old English.—P. E. Provincial English.—Fris. Frisian.—O. Fris. Old Frisian. Icel. Icelandic.—Jam. Jamieson's Scottish Dictionary.—Met. Hom. Metrical Homilies.—Pr. Pm. (P. P.) Promptorium Parvulorum.—T. M. Townley Mysteries.—W. C. Wyntoun's Chronicle.

Words marked by a * occur in the *Notes*; those marked by a † are in the *Introduction*.

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